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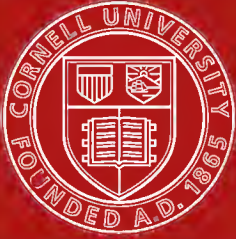
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'The Legends of SS. Ninian and Machor

The Legends
of
SS. Ninian and Machor

*From an Unique MS. in the Scottish
Dialect of the Fourteenth Century*

Edited, with Introduction, Notes, & Glossary

By
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PREFACE.

SOME years ago I edited for the Scottish Text Society the entire series of Legends to which the two here printed belong. I have chosen these for separate editing because, in the first place, I agree with Dr. Horstmann that they are the two best legends in the series, and, in the second, because they are the only two out of the fifty Legends that make up the series that deal with Scottish Saints.

Like other Legends of the Saints, they are valuable not only because of the language in which they are told, but also because of the insight they afford into the manners and customs of the past and of the hints they furnish respecting the moral and intellectual atmosphere prevailing among those for whom they were written and by whom they were listened to and read.

The Introduction was written and printed off some time ago. Had I to write it now, I might modify one or two of the phrases, but I do not think I should make any substantial alteration upon anything I have said.

Since the Introduction was written an accident has compelled me to go over the two Legends again and to examine again the arguments advanced by Dr. Neilson for the Barbour authorship of the Legends. Further study has only convinced me more thoroughly of the untenableness of that theory and of the correctness of

the suggestions I threw out, that Barbour had nothing to do with the authorship of the Legends, and that they were written by various unknown hands.

In the following pages I have dealt more freely with the text than I felt myself at liberty to deal with it when editing the whole of the *Legendary*. My object then was to depart as little as possible from the MS. Here my endeavour has been to give a readable text, but, owing to the corrupt state of the text in the MS., in one or two places I have failed.

With these exceptions, I have given in the Notes what I believe may be regarded as at least defensible explanations of all the difficult places.

Owing to the accident referred to above, I have had to re-write the Glossary. It does not profess to be a complete index, but it is full enough, I hope, to be of use to lexicographers, as well as to the reader.

The issue of this volume will, I trust, contribute to the revival of the study of the old Scots literature, which scarcely deserves the neglect with which it is at present treated in our Schools and Universities.

W. M. M.

AUGUST, 1904.

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INTRODUCTION.

I.—THE MANUSCRIPT.

THE two Scottish legends which are here printed are taken from a MS. in the University Library, Cambridge, where it bears the press-mark Gg 11., 6. Apparently it is unique, no other manuscript copy of the legends it contains being known, with the exception of a transcript made some years ago and afterwards revised and corrected by Mr. Rogers of the University Library, Cambridge, for the use of the Scottish Text Society.

The history of the MS. down to the beginning of the eighteenth century is unknown. It was then, however, in the possession of Dr. John Moore, who died Bishop of Ely, July 31, 1714. Where he obtained it is not known; but when, in 1715, his library was purchased by George I. for 6000 guineas, the MS. along with his other MSS. and books, was presented by the King to the library of the University of Cambridge. There it remained unknown for many years, until it was discovered by Mr. Henry Bradshaw, late librarian to the University, who was in the habit of showing it to his friends, and first made public mention of it in the year 1866,* the year in which he discovered the Troy Book, which along with the

* Cambridge Antiquarian Society, Rep. 1866, pp. 111, *et seq.*

Legendary referred to he attributed to John Barbour, Archdeacon of Aberdeen, and author of *The Bruce*.

On the last fly-leaf of the MS. occur the words "Ketherine Greham with my hand Finis," in the handwriting of the seventeenth century, which may perhaps justify the inference that a certain but unknown Catharine Graham was in the seventeenth century its possessor. Her name would also seem to indicate that she was a Scotswoman.

The MS. is eleven inches in length, three and three-sixteenths broad, and two and a half inches thick. The paper, which was once probably white, is now of a dirty white or whitey-brown colour. Though bearing the marks of the binder's knife, the MS. is in a fair state of preservation, and has on the whole been tenderly dealt with. The original stamped calf binding of the fifteenth century, from which the clasps are wanting, still remains, but in a somewhat dilapidated condition, and exhibits signs of ancient repairs, from which it would appear that the Legendary it contains was once in much request. The sheets are loose and the covers are separate. At the beginning is an index with the titles of the Legends in Latin, and the order in which they occur in the MS. marked with Roman numerals.

The fly-leaf at the end on which Ketherine Greham has written her name, seems to have been used at some time by a Scots man or woman for making memoranda upon. Though the writing is scarcely legible, such words as "item twa bandis" and "item twa sarkis" can be made out upon it. For the purpose of fastening some of the leaves together, apparently insertions, the binder has used a strip of parchment, once intended to bear a charter, with the words "Jacobus Dei gratia rex Scottorum," etc., written upon one side of it in a fifteenth century hand.

The MS. has now 365 leaves, each of which is written upon both sides. The pagination, which has been done by a later hand, leaps from 300 to 331, and again from 332 to 334, and then continues consecutively, so that the last folio bears the number 395. The number of lines to the page varies from 40 to 56, but generally the number is about 43. The handwriting belongs to the Scottish type of the fifteenth century, and is small, cursive, crabbed and careless, and often difficult to read. In one or two places it is illegible. The greater part of the writing is by one hand; but two other hands have been employed upon it, apparently for the purpose of filling in what for some reason or other had been omitted by the principal copyist.

As will be seen, the MS. is not complete. The conclusion to the Ninian legend is wanting, and with it the beginning of the Agnes legend which follows it. Between ll. 1004 and 1005 in the Machor legend, a leaf, or from 85 to 100 lines are lost. There are other defects, but these are all that need to be mentioned here.

On the margins the more difficult words of the text are frequently explained by later hands, sometimes with more modern words and sometimes, where the Aurea Legenda is the source of the legend, with the Latin word or words, usually followed by Lh or hL—*i.e.*, Lombardica Historia. On the margin of fol. 22 the beginning of the Lord's Prayer is written in a bold hand. The name of the Saint whose legend is told below, is written at the top of each page. The initial letters are written in red ink up to the end of the first fourteen foll., after which they fail, though the spaces for them are left. Usually a fresh hand had to be called in to supply them, and their absence may probably be accounted for by the indifference, negligence, or poverty of the original owner.

II.—CONTENTS OF THE MANUSCRIPT.

The MS. contains the legends of fifty Apostles, Evangelists and Saints with two prologues. They occur in the following order :—

1. The legends of the Apostles, including the legends of SS. Paul and Matthias, and a Prologue. The legends of SS. Simon and Jude are told together under the heading "Simon and Jude." The story of Judas Iscariot is related in the legend of S. Matthias. The legend of S. Paul contains the history of Nero, and that of S. James the Less, the story of the destruction of Jerusalem.

2. The legends of the Evangelists SS. Mark and Luke, with a Prologue. On these follows the legend of S. Barnabas, with an introduction explaining why his story is given here and not among the legends of the Apostles.

3. The legends of Mary Magdalene and Martha as after the Virgin Mary the two principal women of the Gospels.

4. The legend of Mary of Egypt.

5. A group of nine legends—those viz., of Christopher, Blaise, Clement, Lawrence, the Seven Sleepers, Alexius, the three Julians, with that of the Emperor Julian, Nicolas and Machor.

6. A group of eight legends, mostly of women—viz., Margaret, Theodora, Eugenia, Justina, Pelagia, Thais, but including those of Eustace (Placidus) and George, "owre lady knyght."

7. A group of five legends—viz., those of John the Baptist, Vincent, Adrian, Cosmas and Damian, and Ninian.

8. A group of ten legends of Virgins—viz., Agnes, Agatha, Cecilia, Lucy, Christina, Anastasia, Euphemia, Juliana, Thecla and Katharine.

With the exception of the first seventeen the legends are arranged on no known principle. Those of the Apostles are

arranged in the order in which according to one tradition the Apostles are supposed to have uttered the articles of the Apostles' Creed. The order of the following five is what might naturally be expected. But that of the remaining thirty-three appears to be quite fortuitous; or they may have been so arranged, because it was in this order that the legends were given to the copyist to transcribe, and if so, it probably indicates the order in which the copies of the Saints lives were procured by those for whom the Collection was being made. Practically, however, the question is one that cannot be settled.

The number of lines in the MS. is 33,533.

In the MS. the Ninian legend is No. xl., and that of Machor No. xxvii. Here they have been transposed and placed in the chronological order of the Saints. The pagination of the MS. has, however, been retained for convenience of reference.

III.—SOURCES.

As in other Legendaries of the period containing the same or similar legends, the source chiefly used in their compilation was the *Legenda Aurea*. Other sources have also been used. For the materials for the lives of the Apostles and other Biblical characters, the author or authors while making use of the Scripture narratives, have drawn largely upon the Apocryphal Gospels. For the story of the destruction of Jerusalem the narrative of Josephus has been used. The account of the death of S. Andrew is taken from the Epistle of the Elders of Achaia. As for the rest of the legends, while the *Aurea Legenda* is the principal source, the *Vitæ Patrum*, the *Speculum Historiale* of Vincentius Bellovacensis and other traditional sources have been used. In very few of the legends is the text of any one particular authority slavishly followed.

All through the writer or writers of the legends have exercised considerable freedom in the selection of their materials ; incidents mentioned by one authority are omitted, and others mentioned by others than the principal source are narrated.

The main source for the Ninian legend is Ailred's Life of S. Ninian. Here also the author exercises great freedom in the selection of his material. Several passages and incidents narrated by Ailred are omitted, while other incidents of a more recent date, one of which, indeed, happened to a personal friend of the writer, are recorded. This will be seen on comparing the text with the translation of Ailred's Life which will be found in Appendix A at the end of this volume.

The Machor legend has been taken from an old Latin Life of the Saint which is now lost, but was evidently known to O'Donnell, the author of the fifth Life of S. Columba in Colgan's *Trias Thaumaturga* and to the compiler of the office for the Saint in the Aberdeen Breviary.* A translation of the summary of the Life from O'Donnell is given in Appendix B.

IV.—AUTHORSHIP.

The author of the Legends here printed as well as the authorship of the Collection from which they are taken is unknown. Mr. Bradshaw, and after him Dr. Horstmann, attributed the whole of the Collection to John Barbour, Archdeacon of Aberdeen, the author of *The Bruce*, on the ground apparently that the Legends are written in a metre and dialect similar to those employed in *The Bruce*. Barbour's claims, however, have been carefully examined by Dr. Buss and by him and others rejected.

* *Pars æstiva*, fol. cliv.

In the Introduction to the edition of the *Legendary* which I prepared some time ago for the Scottish Text Society* I have gone into the question of the authorship of the Collection at some length, and while venturing to express my agreement with Dr. Buss,† whom Dr. Skeat‡ follows, in respect to the non-Barbour origin of the Legends, I have also ventured to express my dissent from his opinion that they had but one author, and to adduce several arguments for the belief that in all probability they were the work of several authors. To go over the whole ground here would be out of place; I will simply repeat the arguments which seem to me to prove that Barbour was not the author of the Collection, nor of the two Legends before us.

1. Among the references to Barbour's writings no mention occurs of his being the author of a collection of Saints' Lives or of his being the author of the Life of any Saint.

2. The character of the works attributed to him indicate that his bias lay towards historical and not to religious subjects.

3. Assuming that the Legends are the work of one pen, the author must have been a very voluminous writer. The Legends themselves extend to 33,533 lines; but mention is also made in them of another work in which the author says

“I hafe translatit symply
Sume part, as I fand in story,
Of Mary and her son Ihesu.”

* *Legends of the Saints in the Scottish Dialect of the Fourteenth Century*, 3 vols., 1896.

† *Anglia*, ix. 493-514; Sind die von Horstmann herausgegeben Schottischen Legenden ein werk Barbere's, von Paul Buss. Halle. 1886.

‡ *The Bruce*. S. S. T. Edit. i., Preface.

The contents of this book, he further says, were distributed as follows: (*a*) The Conception, Birth, and Youth of Mary up to the Conception of Jesus (Prologue, 45-50); (*b*) The Birth of Jesus (51-53), the Flight into Egypt, the Return and Youth of Jesus to the Marriage Feast at Cana in Galilee (54); (*c*) the subsequent Life of Jesus on to the Ascension (58-62) (*d*) the Descent into Hell (64-68); (*e*) the Legend of Longinus (69-79); (*f*) the Life of Mary continued (81 ff.); (*g*) the Compassion of Mary, the Assumption and Coronation of Mary (91-92); (*h*) Sixty-six Miracles of Mary.

If this work was written as the legends are, it could scarcely extend to less than 10,000 lines. Forty-three thousand lines is a fair amount of work for a life-time, but on the single authorship hypothesis, they were written in much less than a life-time—by one who tells us that he was not able to work as “a minister of Holy Church because of his great age and feebleness.”

This description, again, is said to suit Barbour admirably and is taken as one of the reasons, if not as the main reason, for believing that he was the author of the legends. But assuming that he was—and apart altogether from the question whether it is possible for a man who is incapable of discharging his duties as a minister of Holy Church because of his great age and feebleness to write from 40 to 50 thousand lines—how shall we explain the fact that there is not the slightest record of Barbour having written so great a work by those who professed to know and record what he had written? The probability is, one would say, that if Barbour had written these legends, the memory of the fact would have been cherished; and yet not a single hint of this has anywhere been found.

4. In the Legends different styles may be traced. The Legends of the Apostles are manifestly written by a hand different from that which wrote Mary of Egypt. The style of

the rest of the legends again differs from that of either and the style of *The Bruce* from that of all of them.*

More conclusive still than any of the above arguments are the following which are taken from Dr. Buss.

5. The rhyme-system adopted in the Legends is different from that adopted in *The Bruce*. Such a word as *he*, high, or *e*, *ee*, eye, Barbour never allows to rhyme with words like *be*, *be*, *he*, *he* or *me*, *me* ; or a word with final *e* pure with a word in which the final *e* was originally followed by a guttural or after sound. The Legends do—*e.g.*, *be*, *ey*, xxxii., 129, 130 ; *hye*, *be* l., 729, 730 ; *me*, *ee*, xi., 49, 50. Barbour, again, avoids rhyming the French *u* with *ū* pure and rhymes it rather with original *ō* ; the Legends, on the other hand, rhyme the French *u* with *ū* pure, as *rew* (street) *now*, ii., 575, 576 ; *trew*, *vertu*, xvi., 939, 940 ; *thu*, *vertu*, x., 231, 232 ; *now*, *vertu*, xxxiii., 245, 246. Further, *howre*, *cure*, xlv., 193, 194 ; *howre*, *nature*, v., 283, 284. In the Legends also such rhymes occur as these : *he*, *hye* ; *cite*, *Ephysy* ; *wend*, *mynd* ; *blend*, *fynd* ; *dewice grece* ; *blis*, *distress* ; but not in *The Bruce*.

6. In the Legends the use of assonance is frequent ; but in *The Bruce* only a single instance occurs, viz., *Bretane*, *hame*, xviii., 473, 474. "And the exception," as Dr. Skeat observes, "tests the rule ; for *Bretane* is a proper name, and some slight poetical licence is allowable in the case of proper names."

7. Words and phrases are found in the Legends which are not met with in *The Bruce*, as *sythware* and its variants ; *be*-

* "I well remember my own first impression on reading 'The Legends of the of the Saints,' which I may as well record. It was that the language seemed to be as strikingly unlike Barbour as it well could be, considering that it is in a similar metre and dialect. I wish to add that, in revising this Preface for the Scottish Text Society in 1894, I am more than ever convinced that these 'Legends' . . . have nothing to do with Barbour, but are in a different style, and belong to a later date."—Dr. Skeat. *The Bruce*, i., lvii. S.S.T. Ed.

wist ; the past tense and participle of *niman* ; *craf* and its variants ; *fyne* with its preterite *fane*, *fyne* ; *witan* in the two senses of *increate* and *ire*. To these may be added *anerdit*, *emplese*, *gowe*, *kyth*, *kyd*, *mansweris*, *ourtyrve*, *gaynit* (suited), *harle*, *scantly*, *because*, *for-quhy*, *caus why*, *neuirtheles*, *nocht-thane*, which though often occurring in the Legends are not used by Barbour.

Of a recent attempt * to prove that Barbour was the author of the Ninian Legend from the supposed similarity of the narratives in *The Bruce*, vii., 375-615, and ix., 496-631, with that of Ninian, 815-942, it is scarcely necessary to say anything. Any one who will take the trouble to compare the passages will see at once that, though there are some slight similarities, the incidents related are wholly different. †

It seems to me, indeed, that there is not the slightest ground for supposing that Barbour wrote the Legends or any one of them ; and that for the present, at least, the question as to who their author or authors were must be left unanswered.

V.—DATE.

The exact date at which the Legends were composed is not known, and apparently there is no means of fixing it ; but judging by the dialect in which they are written, it must fall somewhere between A.D. 1375, and A.D. 1425 ; and probably about the close of the fourteenth century. Their language is certainly that which Dr. Murray has called Early Lowland Scotch. ‡ Out of 48 words he gives as characteristics of that period, 45 occur in the Legends ; the same grammatical inflections ; irregular plurals as *brethir*, *childir*, *ky*, *oxine*,

* *Scottish Antiquary*, xi., 102-107.

† See the note on ll., 815-942 of the Ninian legend.

‡ *Dialect of the Southren Counties of Scotland*, pp. 29, *et seq.*

schone, and the possessive as in his *fader* brother, his *syster* sone, the *childer* ayris, occur; also the indefinite article identical with the numeral, *a* before a consonant, *ane* or *an* otherwise, the demonstratives *thir*, *tha*; the relative *at*; and the verbal inflections *thu cumis*, *clerkis sayis*, *we that lyvis*, etc., and the preposition *tyl* for *to*. The orthography is also the same, though here and there the diphthongs *ai*, *ay*, and *ei* sometimes take the place of *a* and *e* as in the Middle Period. From a philological point of view, indeed, the Legends stand nearer to *The Bruce* (A.D. 1375) than they do to Wyntoun's *Orygynale Cronykil* (A.D. 1419-30).

Another indication as to the period in which the Ninian legend, at least, was written, is furnished by one incident related in it. It is the incident already referred to as affording, in the opinion of Mr. Neilson, an overwhelming proof that the author of the Legendary was the Archdeacon Barbour. This incident the author says happened during his own life-time ("that in my tyme befel," l., 816) and in the reign of David II.—

" This wes done but lessinge
Qubeh Sir Davy Bruys wes King."

941-2.

David II.'s reign began in 1329 and ended in 1370, and as the author speaks of it as already in the past, the legend must have been written not earlier than 1370, but later. When the incident happened is another and more difficult question. In 1353 Fergus MacDowall * was in high favour, and obtained a grant of the barony of Borgeue.† The probability is that the

* He was brother to Sir Dungall, and held the offices of Receiver at Holme (in 1311-12), and Constable of Kirkcudbrightshire. Bain, *Calendar of Doc. rel. to Scot.*, iii., 55; Robertson, *Index to Charters*, 32, 22.

† Agnew, *Sheriffs of Galloway*, i., 106. For other references to him see Robertson, *Index to Charters*, 115, 32 and 33, and 124, 6.

affair narrated in the legend was one of the services for which he received the grant. Assuming that it was, and that the author in whose time the incident "befel" was in 1353 about twenty-five years of age, by the end of the century his age would be about eighty, and as it is not likely that he would do much work beyond that age, we have in the close of the fourteenth century a date beyond which it is not probable that the legend was written.

Whether the two legends here printed were written by the same hand is uncertain, though not improbable. The Machor legend was in all likelihood written either in Aberdeen where Machor is, or was, the Patron Saint, or in some place not far from it, while the acquaintance of the writer of the Ninian legend with John Balormy, who was born in Elgin, and "with all them that knew him then" (l. 1364) would suggest that he also belonged to Aberdeen or to some place not far from it and that he wrote his legend there. The circumstance may even be taken as a proof that he belonged to the same town or district as John Balormy. Anyhow, the dialect and metre of the two legends are the same, there is nothing to prove that they were not written by the same author, and the facts just noted would seem to indicate that they were.

There is another point to be mentioned. In each of the two legends are two passages which are almost identical. For the convenience of the reader I will place them side by side and mark the places in which they differ by putting the words in italics.

NINIAN, 37-60.

And he, that able wes and yyng,
Foulouyt his mastere in al-thing,
And consauit richt sutely
Quhat-euir he taucht in til hy,
And in his hart wele held It—

MACHOR, 333-354.

And he that abil was and yyng,
Folouyt his mastir in al thing,
And wald consarwe ful sutelly
Quhat-euire he taucht in til hy,
And in his hart wele held It,

Sic retentywe he had of wit—
Hafand hyme in sic degre,
 That his ourmen be sutelte
 And les thane *hyme* be gret meknes
 He *oure-come* ; and neuire-the-les
 He keypt ay his innocens
 Of al mane but offence.
 And growand sa ay he was
 In *vertuse lyfe* and in gudnes.
 And fore he *had dout* to fal,
 Til abstinence he gef hym al,
 And held his fles vndirloute,
 For dred it suld be *thra and stout*
 Agane the sawle, and gere hym syne,
 Or let hyme *hewinly med* to wyn,
Al foule delyt he fled for-ithi, etc.

NINIAN, 781-814.

For at *Quhyihorne* is wrocht ilke day
 Fer ma vonderis thane I cane say,
 Of Sanct Niniane be the prayere
 For men that ar in parilis here,
 One sey, one land, or in seknes,
 Or ony maner of distres ;
Of the quhilkis, gif I tald nov,
The teynd part, men suld nocht trev.
 For def men thar gettis herynge,
 And blynd men als parfit seyng ;
 Halt men als thare gettis bute,
 That has seknes in *hand* ore fute ;
 And dume men als gettis *the* speke,
 That mekily vil *Niniane* seke ;
 And als of parlesy
 Men gettis thar heile parfitly ;
 And [sume thru] ydropcy [sa] grete
 Swolline, that thai *ma nocht etc,*
 Ar *swampe mad* at the prayere
 Of Sanct Niniane, hale and fere ;
And vthir that thare vit
Vod war, gettis It ;

And sume that pane had of the stane,
 Or seknes into flesch or bane,
 Or quhat kyne infirmyte
 Man haf, gyf that he

Ay retentywe he had a wyt,
And had hym in sic degre
 That his ourmen be sutelte
 And les than *he* in gret meknes,
 He *wald* ourecume, and neuir-the-les
 He keypt ay his innocens
 Of alman but offens.
 And growand ay furth he wes
 In *vertu* and in gudnes,
 And for he *doutyt* for to fal,
 Til abstinens he gef hym al,
 And held his flesch vndirlout,
 For dred it suld *worth* stout
 A-gane the saul, and ger hym syne,
 And let hym *hewins blis* to wyn,
And gef hyme to prayere and to wak.

MACHOR, 1581-1614.

For *thar* is wrocht euire ilke day
Sa gret wondir, that I ne tell may ;
 Of Sanct *Morise* throw the prayere
To folk bundine with seknes sere ;

That I dar nocht Record all now ;
For some perchaunce suld me mistrew.
 For deiff men thar gettis heryng,
 And blynd men als parfyt seyng,
 And halt men als thar gettis bute,
 That seknes has in *shank* or fut,
 And dume men als *thar* gettis speke,
 That mekly will Sanct *Morise* sek,
 And *full feile men* of parlesy
 Gettis thar heile *thar* parfytly.
 And sume throu ydropesy sa gret
 Swolne that thai *ma etc no mete,*
 Are *mad swampe thar, ihrou* the prayer
 Of Sanct *Morise*, haile and fere.
 And sume that *brawne-wod* of *ther wit*
War mad and wterly tynt it,
And helpe has socht at Sanct Morise
Recoverit wit and war mad wise.
 And sume that payne had of the stane
 Or seknes into flesch or bane
 Or quhatkyne *vthir* infirmyte,
 That man or woman had, gyf he

<i>Socht Sanct Niniane</i> deuotely,	<i>Or shco Sanct Morise socht</i> increly,
<i>Gat heile, tho it ware myslary,</i>	<i>At hyme thar heile thai gat in hy,</i>
Thru <i>the Giffar</i> of al grace,	Throw <i>mycht of Giffar</i> of all grace,
To quhame <i>Sanct Niniane</i> seruand vas.	To quhome he ay <i>trew</i> seruand was.
And <i>grant</i> God that <i>we</i> ma be	And <i>swa gif</i> God that <i>I</i> ma be
His <i>seruandis in lyk</i> degre,	His <i>seruand into sic</i> degre,
Of this lyf [that] <i>we</i> ma twyne	Out of this lyf that <i>I</i> may twyne
But <i>dei, schame, and</i> dedly syne.	But <i>schame, or dei, or</i> dedly syne.

This similarity is too close to be accidental. It is possible, of course, to explain it by saying that one author copied from the other ; but a more likely explanation is that the two legends had the same author ; and if this be the true explanation, the date of the two legends may probably be placed in the fourth quarter of the fourteenth century.

The question, Which of the two legends was written first ? is not easy to answer ; but it seems to me that the lines from the Machor legend bear evidence of an attempt to improve upon those from the legend of S. Ninian. All through and here particularly the lines run more smoothly, and the thought is more carefully expressed ; and S. Ninian being the greater and more popular Saint, it is not unlikely that the author took in hand his legend first, and that when writing the Machor legend, he remembered the lines he had written in his legend of the Galloway Saint, and incorporated them with improvements in his account of the disciple of Columba.

S. NINIAN.

The materials for a Life of S. Ninian are not great. First, there is the brief notice of him by the Venerable Bede in his Ecclesiastical History, Book iii., c. 4 : next, there are the few references to him in the Irish and Scottish Martyrologies : then we have an Irish Life : and lastly the Life written by S. Ailred which is in the legend for the most part followed.

Ailred was the son of a priest of Hexham, where he was born A.D., 1109. He was educated in Scotland along with Prince Henry, son of David I. In 1133* he entered the Cistercian house of Rievaulx; fourteen years later he took charge of the house belonging to the same order at Revesby in Lincolnshire, and in 1146 was elected Abbot of Rievaulx. According to Reginald of Durham he visited Galloway in 1164,† and according to his own account, wrote the Life of S. Ninian at the request of Christianus, who was then the bishop of Candida Casa, but, was afterwards, in 1177, suspended from the Episcopal Office by the Pope's Legate Vivian for refusing to attend the Council he had summoned to meet in Edinburgh.

Ailred was a voluminous, if an uncritical, author. For the materials for his Life of Ninian, which was written seven hundred years after the Saint's death, he appears to have gone to the Venerable Bede and to a book of the Life and Miracles of the Saint then in existence, but written as he says in a barbarous style. The superscription to the MS. in the British Museum‡ bears that the Life was translated out of English into Latin; but to what extent, if to any, Ailred was merely a translator is not known. His Life is no better and no worse than the majority of the Lives of the Saints. It is much less sober than Turgot's admirable Life of S. Margaret and much more rhetorical. It abounds in miracles and adds little information to that which is given by Bede.

* Not, as stated by Mr. Baring-Gould, *Lives of the Saints*, Sept. 16, p. 262, in A.D. 1166. That was the year of Ailred's death.

† At Kirkcudbright he saw a number of clerics, "qui Pictorum Scollothes connoinantur," baiting a bull in the Churchyard, on the feast of S. Cuthbert, to whom the bull had been offered in oblation. *Reg. Dunelm.* Surtees Ed., pp. 178-9.

‡ Not the Bodleian MS. as Mr. Baring-Gould says. *Lives of the Saints*, Sept., p. 263.

S. Ninian, according to Ailred, was born on the shores of the Solway Firth of Christian and royal parents. Baptized in infancy, he retained as he grew up the innocence of his childhood, and studied under native teachers, whom he soon outstripped. According to the Irish Life, he was tall and well made and his father wanted to make him a man of war, but his heart was set upon going to Rome, in order to be more fully instructed in the Christian Faith. Accordingly, he left Scotland, crossed the British seas, passed through France, and entering Italy by the Cottian Alps, reached, after a prosperous journey, the capital of Christendom. Here he soon became known to the Pope, probably Damasus, who having enquired of him whence and for what purpose he had come, assigned to him various teachers, by whom he was instructed in the Faith and in ecclesiastical affairs. How long he remained in Rome is unknown, but on the completion of his education he was again summoned before the Pope, probably Siricius, who ordained him bishop, and presenting him with certain relics, sent him to preach the Gospel in his native land.

On his way home Ninian visited S. Martin of Tours* from whom he begged two masons, in order that, on his arrival at the sphere of labour which had been assigned to him, he might

* He was born at Sabaria, in that part of Pannonia now identified with Lower Hungary, about the year 316. His parents were pagans. When ten years of age he enrolled himself among the Catechumens, against the wishes of his parents, and when fifteen he entered the army in consequence of an imperial edict. In 336 he visited Hiliary of Poitiers, who would have made him a deacon, but he declined the office. From Gaul he returned to Pannonia, and converted his mother and many others to the Christian faith. About the year 360 he once more visited Hiliary, who gave him a piece of land at Lugugé, upon which he built what is generally regarded as the earliest monastic institution in Gaul. Eleven years later he was chosen bishop of Tours, which office he held till his death, probably on November 11, 397, which day is usually observed in Scotland as Martinmas.

build churches there after the Roman manner, *i.e.*, of stone and lime, instead of after the Irish or Scotie manner, of wood.

The news of his return preceded him, and on his arrival in his own country he was met by a large concourse of people who received him with many signs of joy.

His first care was to preach the Gospel to the people at Whithorn, and then to build a stone church there, said to have been the first of the kind built in Scotland. During its erection Ninian received the news of the death of S. Martin of Tours, and when the Church was finished he dedicated it to his memory.

The death of S. Martin occurred in or about the year 397 A.D., and furnishes the nearest approach to an exact date in connection with S. Ninian.

As soon as the church at Whithorn, Candida Casa, was finished, Ninian devoted himself afresh to the evangelisation of the country, and is said by Bede to have preached so effectually among the Picts dwelling to the south of the Grampians, that they "Abandoned idolatry and embraced the faith in the truth."

The year of Ninian's death is unknown. In the legend the date of it is given as September 16, 332,* which is probably a mistake for September 16, 432, the date which is generally received.

According to the Irish life of the Saint, quoted by Ussher, S. Ninian, towards the close of his career, removed, at the urgent request of his mother, to Ireland, and, at a place called Cluain-Conaire, given to him for the purpose by the king, built a great monastery, where he died and was buried.† Bede makes no mention of this, but says that he was buried in the

* Ll. 611-614.

† *Eccles. Antiqq.*, p. 506.

Church of S. Martin or Candida Casa. Anyhow, he is commemorated in the Martyrology of Tallaght as Monenn of Cluain Conaire, and in the Martyrologies of Donegal and Aengus the Culdee, who describes him as "Monend, the shout of every mouth."

The dedications to S. Ninian in Scotland are very numerous, and are to be met with in almost all parts of the country. Bishop Forbes enumerates no fewer than sixty-nine, and his list is not complete.* Of those he enumerates, eight are in Forfarshire, six in Ayrshire, five in Aberdeenshire, five in Lanark, four in each of the counties of Edinburgh, Stirling, and Perth, three in Ross-shire, and one in Shetland, etc.

In the Parish of Glasserton, at Phisgill, is a cave under a cliff by the sea side, called S. Ninian's cave, to which, according to tradition, the Saint used to withdraw for penitential and devotional retirement. His name is also associated with the picturesque legend of S. Medana, whose cave-chapel is near the Mull of Galloway, in the parish of Kirkmaiden. The Clog Rinny or Bell of S. Ninian, with which he is supposed to have summoned the people to his preaching, was in existence a few years ago, and probably still exists.†

The Saint's name occurs under various forms. Bede has Nynia; William of Malmesbury, Ninia; Alcuin, Nynia, and Nyniga. After Ailred's time it becomes Ninianus. In Scotch it is S. Ringan or S. Ringen. In the north of England it is S. Trinyon, S. Trimam, and S. Trimom. Regnault Girard, an envoy of Charles VII. of France, who visited Whithorn in 1435, writes the name Sanct Treigney.‡

* St. Ninian and St. Kentigern (*Historians of Scotland*), pp. xiii.-xvii. See also *Kalendar of Scottish Saints*, sub Ninian.

† Wilson's *Prehistoric Annals*, ii. 460-475.

‡ *Revue Celtique*, xix., 58.

The exact site upon which S. Ninian built the church which he dedicated to S. Martin has given rise to much discussion. Some hold that the church stood upon the site now occupied by the ruins of the Chapel on "the Isle," a rocky promontory, formerly an island, but now connected with the mainland at low tide, and situated near the south-end of the main part of Wigtonshire, about two miles north from Burrow Head, and three miles south-east of Whithorn; while others are of opinion that the place chosen by S. Ninian is now covered by the remains of the Priory at Whithorn.

In their recent work on the *Ecclesiastical Architecture of Scotland*,* Messrs. Ross and M'Gibbon say: "There is nothing at either place to determine with any degree of certitude the site of the first Christian edifice in Scotland." The generally received opinion, however, is that the site is at Whithorn, and in an able article, reprinted from *Scots' Lore*, Mr. Chalmers suggests that he has found parts of the actual foundations of S. Ninian's Candida Casa at the west end of the Cathedral.†

For nearly a hundred years after the death of S. Ninian, Candida Casa drops out of sight. When it next appears, it has become a great school, known as Rosnat, or the Magnum Monasterium, or as Futerna,‡ where many from the neighbouring coast of Ulster are trained in religion. Among the great names connected with it are S. Tigernach, Monennus, Eugenius, Mancennus, and S. Finnian of Maghbile. When the ancient kingdom of the Britons was broken up, and the Angles pushed their conquests into Galloway, the school disappeared, and gave place to an Anglian bishopric. Soon after

* Vol. ii., 299.

† *St. Ninian's Candida Casa*, by P. Macgregor Chalmers. April, 1595.

‡ The Irish pronunciation for Whithorn.

A.D. 803, this also disappeared, the last bishop being Badulf or Badwulf, and the first Pecthelm.*

Between the years A.D. 875-883, Eardulf, bishop of Lindisfarne, when wandering about with S. Cuthbert's relics, found refuge in Candida Casa. He had embarked at the mouth of the Derwent with the intention of going over to Ireland, but was prevented from going there by a storm, during which he lost overboard S. Cuthbert's gilt and gemmed MS. of the Gospels. When he arrived at Whithorn, the MS., it is said, was found upon the shore uninjured.

The next reference to Candida Casa is the legendary statement that Kenneth II. of Scotland made a pilgrimage thither. He began to reign A.D. 970, and, according to the *Pictish Chronicle*, conquered the district.†

In the beginning of the twelfth century (1115) we get a glimpse of Candida Casa, which shows probably that its fame was spread as far north as Iceland, and that the name of S. Ninian was held in reverence there. Flosi and his accomplices in the Njal's burning sailed south after they were banished, and Kari Solmund's son, who alone escaped from the burning, followed hard after him down the west coast of Scotland, and, hearing that he had gone to Wales, went thither and lay in wait for him. Meeting with Kol Thorstein's son, he slew him as he was weighing out silver, and "Then," says the sagaman, "he and his companions sailed north to Beruwick, and laid up their ship, and fared up into Whithorn in Scotland, and were with Earl Malcolm that year.‡

By this time the Viking raids and the conflicts among the Picts and Scots, Britons and Angles, from which Scotland, as

* Hadden and Stubbs, *Council and Ecclesiastical Documents*, ii. Pt. I., p. 7.

† Skene, p. 10.

‡ Sir Geo. Dasent, *Story of the Burnt Njal*, ii. 345.

well as Northumbria, had suffered so long, were over ; before the first quarter of the century was passed, David I. was on the throne, and things in Scotland were beginning to assume something like settled order. Whether any bishop had followed Badulf in the see of Candida Casa is not known,* but in the year 1125 or the year following, the see was revived. Galloway had always been regarded as part of Northumbria, consequently as a part of the ecclesiastical province of York ; and hence Gilla-Aldan, the first of the new line of bishops, and evidently a native, was sent by Honorius II. to Thurstein, Archbishop of York, for consecration, and was consecrated by him in one or other of the years just mentioned.†

About the same time Fergus, Lord of Galloway, laid the foundation of the Priory of Whithorn. Fergus, though of unknown descent, may have had some connection with the Lords of Bamborough or of Galloway, who in the tenth century and later held rule in Bernicia,‡ of which Galloway was reckoned a part. But whether or not, he had already founded the monastery of Souleseat, and colonised it with Premonstratensian Canons. From this came Holywood, Tungleland, and Whithorn.§

As the seat of the bishopric || and the repository of the sacred relics of S. Ninian, the church at Whithorn soon became the

* There may, however, have been British bishops in the district at this period. Hadden and Stubbs, ii. Pt. 1, 13. Boëce asserts that the see was revived by Malcolm III. in 1070.

† The Archbishop of York claimed ecclesiastical jurisdiction over Scotland till 1471, when a long and bitter conflict was settled by the bishopric of St. Andrews being raised to the dignity of an Archiepiscopal and Metropolitan See.

‡ Skene, *Celtic Scotland*, i. 373.

§ Besides these, Fergus founded the Augustinian Priory of St. Mary's Isle, near Kirkcudbright. He became a monk of Holyrood in 1180.

|| For the annals of the bishopric see Hadden and Stubbs, ii., Pt. 1, 56, *et seq.*

chief church in Galloway, and the resort of an ever increasing crowd of pilgrims. Several Scottish sovereigns visited it: Robert the Bruce in 1329, not long before his death; James III. visited it annually, and sometimes twice a year; James V. took his way thither in the years 1532-33, and Queen Margaret with six ladies of her Court, was there in 1473. In 1506 the Regent Albany granted a safe-conduct to all persons in England, Ireland, and the Isle of Man to come by land or water into Scotland, to the Church of Candida Casa, in honour of S. Ninian Confessor. From the legend we learn that those who sought the shrine of the Saint came not only from the places just named, but also from France and Spain and Prussia, and that at any time during the festival more than ten thousand persons might have been counted at it. There can be little doubt that secular thoughts and secular amusements were not lacking either during the festival or among the companies of pilgrims as they journeyed towards it. "Indeed, we have no reason to doubt," says Bishop Forbes, "that the graphic scenes of Chaucer's Canterbury pilgrimage were reproduced on the way to Whithorn, for the private accounts of King James record donations to various minstrels and others who by jest and song lightened the journey."*

At the Reformation the glory of Candida Casa passed away. By an Act of Parliament passed in 1581 pilgrimages were forbidden and made punishable. Six years later the property of the Priory was annexed to the Crown; in 1606 it was granted by James VI. to the Bishop of Galloway. In 1641 it was transferred to the University of Glasgow; and finally, in 1689, it reverted to the Crown. The place, once so eagerly repaired to by the pious of many generations, is now in ruins.

* *Lives of SS. Ninian and Kentigern*, p. 58.

At the expense of the Marquess of Bute much patient labour has been expended in connection with what still remains of it, but whether it will ever be restored to anything like its ancient beauty—who can tell?

S. MACHOR.

The source used by the author when writing the legend of S. Machor, as already remarked, was evidently an ancient Irish or Latin life, though probably the latter, which was known to O'Donnell, the author of the Fifth Life of S. Columba in Colgan's *Trias Thaumaturga*, and to the author of the Office for the Saint in the Aberdeen Breviary.* The legend contains much more in connection with the life of S. Machor than either O'Donnell's pages or the Breviary, but between them the two contain quite sufficient to show that their authors made use of the same source as the author of the legend. The Latin or original source is lost, and in its absence the legend, which was written at least a hundred years before either the Breviary was printed or O'Donnell's Life of S. Columba was written, is now the principal source.

According to this S. Machor was born in Ireland, and was the son of Syaconus or Fiachna, an Irish kinglet, and his wife Synchena or Finchœmia, both of whom were Christians. At baptism, a rite which, according to the Aberdeen Breviary, was performed for him by S. Colman, he received the name of Mocumma or Mocumba. S. Colman was also his first instructor.

After the custom of the country while he was yet a child, he was taken to one named Telman to foster. Under him he

* It was known also to the authors of the offices for SS. Ternan and Devenick in the same work.

throve wonderfully, and so grew in the grace of God that angels, it is said, used to visit him, hovering about the house in which he was, and over his cradle, and filling the place with their brightness and melodies. Other signs of his coming sanctity and greatness were also vouchsafed. His younger brother having died, his dead body was placed in bed beside him, when warmed by contact with Machor's body he was speedily restored to life. Once, while a child, Machor was miraculously saved from death by fire, and on another occasion from death by drowning.

The fame of S. Columba having reached his parents, and the period of his fosterage being ended, Machor was sent to Columba to be educated, and soon became his devoted and beloved disciple. Columba preferred him above all the rest of his disciples, made him the sharer of his private thoughts, and spoke of him in the highest terms. The consequence was, his fellow-disciples began to look upon him with dislike ; but as their dislike increased, the fame of his sanctity spread, and men soon came to him from all parts of Ireland seeking his guidance, and bringing with them gifts of food and clothing. Their offerings he refused to touch, and desiring to be unknown, resolved to withdraw into some desert place where no man had knowledge of him.

S. Columba when informed of this intention on the part of Machor, told him that he also had a similar intention, but urged him to go first and obtain the permission of his parents. Machor protested that he had no father or mother save the Church, and that wherever Columba went, there also he would go. Overjoyed with this proof of his young disciple's devotion Columba changed his name from Mocumma to Machor, and setting sail with all who would accompany them, they came to the island of Iona. Here they were received by one Melluma, to whom Columba was well known. When, however, Columba

came to count the number of his disciples who had landed, Machor was missing. Melluma at once went to the boat, where he found Machor engaged in prayer, and carried him ashore.

After the huts had been built and the young community had been thoroughly established in their new home, Columba sent Machor to evangelise the island of Mull. On landing there, he was met by seven lepers whom he healed, and having preached the gospel over the whole of the island, he returned to Iona.

There he devoted himself to the study and copying of the Scriptures, "a thing wherein he had great delight." One night the light failed him, but having "firm hope in God," he blew upon his finger ends and at once a light leaped forth from them and continued to burn till his work was done.

The miracle was witnessed by a little child who told it to others, when the ill-will of his companions again broke out against him. So bitter were their feelings towards him that they sent him a drink mingled with poison. Machor divined their plot, and having made the sign of the cross over the cup, inclined it a little, when all the poison ran out. He then drank what remained, without feeling the slightest harm. This fresh proof of his miraculous gifts, however, only served to inflame his enemies still more; and Columba, hearing how matters stood, and having no hope of effecting a reconciliation, counselled Machor, though not without sorrow, to leave the island and seek another field of labour.

Machor at once accepted the advice. Columba gave him a boat and seven companions, a bishop's staff, a belt, books, clothing and food for the voyage. The whole community assembled to witness his departure, and when on his way to the shore those who had hitherto been his enemies came for-

ward, and confessing their sins, a mutual reconciliation took place.

Machor and his companions sailed to the north of Scotland and arrived at a place owned by one Farquhar, a man of great wealth and power and a Christian, who having learned who they were and whence they came, gave them permission to take up their abode on any part of his lands they chose. They therefore set out in search of a suitable place, and having found one beside a river that ran into the sea and in the shape of a bishop staff, and answering in these and other respects to the description of the place in which Columba had told them they were to make their dwelling, they selected it and set to work at once with the aid of "crafty men" to build a "costly kirk" upon it. While the work was in progress, the supply of water failed, when Machor, at the request of the workmen and by means of his prayers, caused an abundance of it to be obtained from springs which, as the legend says, "still supply all the town."

Not far from the place where they had settled dwelt S. Devenick. The same came to Machor one day, when the two agreed to divide their labours. Machor was to remain where he was and preach to the Picts, and Devenick was to go to Caithness, which then included Sutherland, and preach the Gospel there. Before separating, the latter, who felt that he had not long to live, obtained the promise from Machor that on his death Machor would see his body removed to the place in which they then were and cause it to be buried in the place which had hitherto been his abode—a promise which, as we shall see, was faithfully kept.

S. Machor now threw himself with zeal into the work of preaching the Gospel. His success was great. Temples were overthrown, idols destroyed and almost the whole of

he Picts converted. The miracles he is said to have performed were numerous. A bear which was destroying the harvest he changed into stone; he overcame a heathen orcerer named Dinon or Dron and then converted and baptised him; he gave sight to a man that was born blind and restored a kinsman of S. Columba to life; two young Irishmen who had been attracted to him by his fame, having mocked him, came by a violent end; having ploughed a field that was lean and dry, and seed with which to sow it being wanting, he sent to S. Ternan to borrow some, who sent him instead a sack of sand, but this being scattered upon the land, sprang up into corn; a bone which had stuck in the throat of a man who had despised him, he safely extracted, and received in return a large piece of land upon which to build a church.

He was visited by S. Ternan who brought with him a great company of clerics. Machor led them to the church and preached to them a "short sermon on patience and charity," and afterwards entertained them with food and spiritual intercourse. While they were thus engaged a great company of devout men came to them with sundry questions on which they desired the Saint's advice. He discoursed to them, rebuking them for troubling themselves with such questions as those they had propounded, for the reason that "they were beyond the wit of man."

Not long after this, S. Devenick died, and his body was conveyed to a church not far from where S. Machor was dwelling. The news was brought to him, and during the following night he had a vision of angels ascending and descending upon the place where the body of the dead Saint lay. Next day he had it reverently buried at Banchory-Devenick.

When S. Columba resolved to go to Rome he sent for S. Machor, and the two proceeded to the capital of Christendom

together. There they were well received by Pope Gregory the Great, who gave to Machor episcopal ordination, and changed his name from Machor to Mauritius or "Moris." When the two Saints reached Tours on their return journey, they were received by the bishop and clergy of that city with great joy. S. Columba was requested to remain, and on his refusing Machor was desired, and the two having conferred S. Machor agreed to remain and preach the Gospel. Before leaving, S. Columba passed a night in the Church of S. Martin. The dead Saint appeared to him, showed him where his body was buried, and freely gave to him "the book of the Evangel" that had lain in the grave for some time beside it, and had been eagerly sought for by the bishop and clergy.

As soon as Columba had left Tours for Iona S. Martin appeared to the Bishop of Tours and commended to him S. Machor. He was accordingly elected bishop, and for three years and a half laboured among the people with great acceptance. At the end of that time he was taken with a fever, and knowing his end was near, summoned the clergy to his death-bed. There a wonderful sight was vouchsafed to them. To the bed of the dying Saint came S. Martin from heaven and S. Columba from Iona; Jesus and the twelve Apostles were also present, and a great multitude of angels. Surrounded by this glorious company S. Machor yielded up his spirit, which was carried to heaven by the angels with songs of joy.

A church was built over the Saint's tomb, where in the time of the author of the legend many miracles were said to be wrought daily.

The incidents common to the legend, O'Donnell's account and the office in the Aberdeen Breviary, or to any two of them, do not always agree. Especially is this the case in respect to S. Martin's copy of the Gospels, as will be seen on a comparison of

the narrative of the legend with that of O'Donnell. The author of former has evidently desired to justify the retention of the volume by S. Columba, and says nothing of the unwillingness of the people of Tours to part with it. The incident of the sack of sand is mentioned in the office for S. Ternan in the Aberdeen Breviary, and in that for S. Devenick the division of the fields of labour is referred to. So also is S. Machor's promise in respect to the burial of S. Devenick, and his vision on the night preceding the burial.

The dedications of S. Machor are not numerous. In the legend he is called the Patron Saint of Aberdeen, and in that city there is a cathedral dedicated to him. There are also two parishes in Aberdeenshire named after him, and at Kildrumie there is a place called Meker's Haugh.

His day is November 12.

S. NINIAN.

SUMMARY OF THE LEGEND.

Birth, baptism, education, and conduct of Ninian, 1-94 ; he goes to Rome, where he is received by the Pope and placed by him under instructors, 95-128 ; prospering in his studies, the Pope appoints him bishop, and, dismissing him with his benediction, sends him to his native land to preach the Gospel, 129-164 ; he visits S. Martin of Tours, from whom he obtains two masons, and then proceeds home, 165-196 ; arrived at home, he is met by a great concourse of people, and begins his work, in which his success is great, 197-257 ; he builds a church of stone and lime, the first so built in Britain, and dedicates it to S. Martin, 258-270 ; he heals a prince, who has opposed his work, of a sickness, 271-304 ; he vindicates the innocence of a priest wrongly accused, 305-424 ; he protects his cattle, and raises to life the leader of a band of thieves who attempted to steal them, 425-478 ; a scholar who has done wrong and is fleeing, is saved from drowning through the virtue of S. Ninian's staff, which he has stolen and carried away with him, 479-550 ; the Saint is reprov'd by his companion for harbouring a light thought, 551-592 ; his godly life and death, 593-614 ; his burial at Candida Casa, and the miracles wrought at his tomb, 615-634 ; the miracle wrought upon a boy who was greatly deformed, 635-718 ; the honour done to his relics on the Tuesday in Whitsun week, and the cures wrought at his tomb, 719-814 ; a miracle that befell Sir Fergus Macdowal during a raid into England, 815-942 ; how a condemned criminal in England who had promised to keep S. Ninian's fast was thrice restored after he had been hanged on the gallows, and finally obtained the pardon of his crime, 943-1086 ; how a Scotsman about to be slain by an Englishman, persuaded his enemy, who was unable to use his limbs, to keep S. Ninian's fast and to visit Whithorn, and how S. Ninian appeared to the Englishman and healed him, 1087-1358 ; the cure of John Balormy of Elgin, 1359-1447.

S. N I N I A N.

THIS Sanct Niniane, I of say,
That quyk and ded blissit wes ay,
Into Mekil Bretane wes borne,
And his gud elderis hyme beforne,
That mychty war, and of gret kyne, 5
And mykil had of warldis wyne.
And fra this cheld borne wes,
That ay wes ful of Godis grace,
He wes howine in fontstane,
And callit wes Niniane. 10
The cud-clath, that he thare laucht,
He kepit clene at his macht,
And before Goddis Sone present it
Of al dedly syne but smyt.
And the gyfte of the Haly Gaste, 15
That he tuk thare, wes nocht in waste ;
For he hyme kepyt sa fra syne,
That it wonnyt hyme ay withine.

And as he growand wes in eld
Rypare, and hymeselfe mycht weld, 20
Sa grew he into vertu ay,
Forberand wantones and play,
And sobre wes in drynk and met,
Tho he it welfully mycht get ;
And wele entendand til his lare 25
He wes al tyme, late and are.

MS. 1. The initial letter is wanting.

19. he growine.

For he beguth firste to lere,
 Ore he of eld had fyfe yere,
 Hou he suld hymeselfe led,
 And hou God he suld dred, 30
 And fadire and modire, hou that he
 Suld honoure in al degre.
 Syne he leyrit to red and syng
 And of vthire vndirstanding ;
 Fol. 332 b. For the maister he had thane, 35
 Wes wer and wise and vertuise mane.
 And he, that able wes and yyng,
 Folouyt his mastere in al thing,
 And consauit richt sutely
 Quhateuir he taucht in til hy, 40
 And in his hart wele held it,
 Sa retentywe he was of wit,
 Hafand hyme in sic degre,
 That his ourmen be sutelte,
 And les thane hyme be gret meknes, 45
 He ourecome ; and neuiretheles
 He kepyt ay his innocens
 Of al mane but offence.

 And growand sa ay he was
 In vertuse lyfe and in gudnes. 50
 And fore he had dout to fal,
 Til abstinence he gef hym al,
 And held his fles vndirloute,
 For dred it suld be thra and stout
 Agane the sawle and gere hym syne, 55
 Or let hyme hewinly med to wyn.
 Al foule delyt he fled, forthi,
 And hyme abandonit ythanly
 In prayere, fastyng, and in wake,
 Hymeselfe seruand to God to mak. 60

34. vthire vnst vndirstanding.

42. sic . . . he had of wit,

58. abandonit.

With wemene wald he nocht conuerse,
 Na of na man il reherse,
 Bot set hyme halely to lere
 His dedis thankfully to stere.

And gud and able God hyme mad 65

Al gud to lere but abad,
 Sa that he cuth in lytil space
 Science inuch thru Godis grace.
 And science als of Haly Kirke
 He lerit al, ore he wald irke. 70

And hereof suld nane ferly,
 Gyfe he consider it suthfastly,
 That, quhare the Haly Gaste wil be
 Maistere, but difficulte

He ma gere man consawe al thing 75

But besynes ore trawaling ;
 Lyk as of Salamone we red,
 That wes the viseste man but dred,
 And in the space bot of a nycht
 Of al his wysdome gat the slycht, 80

* Fol. 334 a.

Be teching of the Haly Gast,
 That is beste maister, in til haste ;
 For to God, we ma se,
 Ma na thing impossible be.

And, tho he yung wes, hyme thocht 85

That medful wes quhasa mocht,
 And cuth als, saw Goddis sede
 In hartis that thareof had nede.
 And to wyne Godis corne,
 Quharof mykil wes nere lorne, 90

For faute of wynnare, that cuth preche
 The puple treuly and thame teche,
 He vmthocht hym he wald luke,
 Gyf he in sic corne cuth set huke.

69. science hals.

90. tharof.

70. he lerit als.

93. vmthocht he.

72. considerit.

81. theching.

* So MS.

He thocht he wald pas forthyrmare 95
 And be parfite into sic lare.
 Fore scorne it ware gret to se
 The techure suld vnkennand be.

Tharefor his kyne and his cunctre
 He leuit, and passit oure the se, 100
 And dressit hyme Rome to seke,
 Gyf he mycht thare his science eke,
 And, for to sek Sanctis sere
 That plentusly in that place were,
 For til eke his deuocione, 105
 And get the Papis benysone.
 Thane has he hyme redy mad.
 He tuk leif—and furth he glad—
 At his frendis and knawine men,
 That ware til hyme tendir thene, 110
 And, helpand God, syne come he
 But letting sone oure the se,
 And come to Rome in lytil space,
 Hale and sownd be Godis grace,
 And the Papis presence wane, 115
 That wyse wes and haly mane,
 That hyme resawit with gud chere,
 And teyndirly at hyme cane spere
 The cause quhy yddir come he,
 And quhyne he wes, and of quhat cunctre. 120
 And til al askine he mad
 Ansuere wisly but abade.
 The Pape thane, his deuocione
 Seand, gef hyme his bensone,
 And wele approwand his gud wil, 125
 Syndry maisteris betacht hym til,
 To mak hyme parfyte in that lare
 That causit hyme to cume thare.

97. forne scorne.

98. the techure.

111. sone come he.

121. and til al askine sone he mad.

124. bunsone.

Fol. 334 b.

Thane trawalit he besyli,
 Til he in knavlege of clergy, 130
 That nedful wes, wes wise inuch
 In Goddis yard to set plucht,
 To schau His sede and wine His corne
 And helpe weile it ware nocht lorne.
 And quhene thai twa yere ore thre, 135
 He sped wele in sic degre,
 And wes weile tacht gannandly.
 And haile but smyt of his body,
 Wyse in thocht, in consel hale,
 Forseand in that suld awale, 140
 Discret in wark and word withal—
 Al that kneu hym cuth hym cal.
 Sa wane he richt gret renone
 Til he wes duellande in that ton.

Forthi the Pape, thareof herd say 145
 Hou he grew in uertuse ay,
 Callit hyme and sad : “ Sone dere,
 “ For thi gret uertu that I here,
 “ And the faire and the gret renone
 “ Thou has of al men of this ton, 150
 “ I wyl thu mad bischope be
 “ And hird, to kepe Goddis fe ;
 “ For, sene I wat thu ma awale,
 “ I wil thu tak the that trawele,
 “ Sa that the science lent to the 155
 “ Be nocht tynt na smoryt in the.”
 And sayand this, he can hym ma
 Bischope with his handis twa,
 And al the doctrine can hyme lere
 That til a bischope suld affere, 160
 And with relykis cane hym releife ;
 Syne blissit hyme, and gef hym lefe.

And he thane went hamwarte,
For to trawale in Goddis yarde.

In the meynetyne gret word ran 165
Of Sancte Martyne, the haly man,
That as a starne clerly schane
In gud dedis mony ane.

Sancte Niniane, tharfor, thocht that he,
In his gat hamewart, wald hym se, 170
And know his conuersacione,
For to get his benysone.

And as he thocht sa he dide.
Bot that wes nocht fra Martyne hid ;
For he wiste throw the Hali Gast, 175
That Sancte Niniane suld cum in hast,
And had yaryng hyme to se

Fol. 335 a.

And aquynte al with hyme be ;
For he wyst weil he wes thane
A bischope and a haly mane, 180
And wiste weile mony he suld wyne
Fra errure and fra dedly syne.

Tharfor, as thai semblit ware,
Betwene thame wes rycht hamely faire.
Twa dais ore thre he duelt thare, 185
And hamewarte syne schupe hym to fare ;
And for Sanct Niniane wald nocht byd,
Thai lacht thare lewe on ilke syd.

Bot Sancte Niniane, ore he can ga,
Askit at Martyne masonis twa, 190
That he hyme granttit but delay.

Thane Niniane went on his way,
And God sterand, in Bretan com thane,
And his frendis fand wele farand,
That of his come wes rycht fayne, 195
And hou he had faryne cane frayne.

Thane wes gret confluence
 Of folk, that come till his presens,
 And blissit hyme into the name
 Of God, that hyme send hame. 200

And he thane, as gud teleman,
 To wirk in Goddis yard begane.
 And quhare he saw sawyne il seide,
 To destroy it he cane hyme spede,
 And, gyf it gadderit wes il, 205
 He skalit it, ore it suld spil.
 And besyly cane hyme haste
 That il begyt wes, to waste.

Thane eftyre, quhen he had mad playne
 Godis feilde thus with payne, 210
 To preche thane he can hyme spede ;
 And eraste, quhare he schaw maste nede,
 And besyly set his cure

To clenge thochtis of erreure,
 And put away sa mystrouth al, 215
 That he mycht trastly byg his wal
 Of rycht treuth, that suld stand faste,
 And thole na errour don it caste.

And as he techit but drede,
 He did hymeself in worde and deide, 220
 And ay confermyt his prechyng

Be wondire werkis the schawinge ;
 And sa, be clene lyf and gud worde,
 Mad feil wordy Goddis Burde,

Fol. 335 b. And many fra the feynd cane fang, 225
 That in his seruice had duelt lang.

Tharfor, Gudmen, behald and se
 Hou blissit and haly wes he,
 That of God had sa gret grace,
 That ay folouyt thus His trace ! 230

203. and thare.

209. he mad playne.

222. the schawine.

228. Hou and blissit.

Forthi, ensampil ma be tane
 Of this haly man, Sanct Niniane,
 Suerdome and idilnes for to fle,
 And agane al wice wicht to be ;
 And prese we for to folou hyme, 235
 That feile this gert leif thare syne.
 And his clething scheu he was meke,
 And debonar wes in his speke,
 Deuote als in oracione,
 And ful ithand in lessone, 240
 In iugment leile and stable,
 And in thewis honorabil,
 Large in almus and dowyng,
 And stedfaste in his hafyng,
 In al office of preste able. 245
 He wes al tyme honorabil.
 Of sic compaciencie he wes eke
 That with thame gretand he wald gret,
 And with blyth blyth he wes,
 Gyf thare blythnes wes in gudnes ; 250
 And in vertuise he wes notable,
 And in al gudnes ful lowable.

And quhene he had trauallit lang,
 As I sad before, prechand
 In schenschype of the fend of hel, 255
 He chosit a place, tharein to duel,
 Be the sesyd in Galoway,
 That Quhithorne to nam had ay.
 And he gert mak in lytil tyme
 A kirk faire of stane and lyme ; 260
 And before it wes nane
 Kirk in the Ile of Bretane.
 And as the kyrk syne wes mad,
 He halouyt it but abad

Of Sancte Martyne in the lowyng— 265
 Tharin to bath red and syng
 Be the Haly Gaste—that than ded wes,
 And quyt the deit of alkyne flesche,
 And clommyne wes to the hycht of hewyn,
 Thar with angelis to be ewine. 270

Fol. 336 a. In that cunctre duelt thare thane
 A king, that wes a fellone man
 And contrare to Sanct Niniane preching,
 And for his lare wald do na thing,
 Bot erare contrare wes hyme to, 275
 For ocht that he cuth sa ore do.
 And mare cruel worde he sene
 Thane befortyme he had bene,
 That God in his hede sic seknes sende,
 That til de richt sone he wend. 280
 And with that he tynt the sicht
 Of the day, ware it neuir sa lycht.
 Thane tyd in his hart the thoct, he
 Thareof na way wariste mycht be,
 Bot it ware throu hym that he ay 285
 Schupe hyme of pryd to verray.
 Thane askit he hyme fore Godis sake,
 Tho he til hyme il cause can make,
 Til rew one hyme and pardone gyfe,
 Fore he disparit wes to life. 290
 Thane he, that mercyful wes ay,
 As he the messagis this herd say,
 Come one sone mekillly
 Quhare this catife king can ly,
 And hely sad : “ God be herein, 295
 “ That is distrowre of al syne.”
 Thane went he to the sek but bad,

270. thar wit angelis. 271. n that cunctre. 273. and wes. 280. til do.
 283. in his hart thoct. 293. And come one.

And on his hede and his ene mad
 The takine of the Croice werray ;
 And the seke thane but delay 300
 Gat gud heile of hede and ene
 As he neuire sek had bene ;
 And, fore he sa his hele wane,
 Lofand God, become gud mane.

With a lord of the sammyn lande 305
 A maydine thare wes duellande,
 That wanttit nocht of bewte,
 That suld in ony woman be.
 And with the sammyne lord duelt a man,
 That kepare of his horse wes thane, 310
 And welth had and idilnes,
 That drew hyme into wantones.
 Forthi ofte wald he assay
 With that maydine for to play
 Sa lang, that he wan hire wil 315
 Al his yarning to fulfil.
 And fra thai had thare luste done,
 Scho wox gret, and alsone
 Seand scho mycht consele no mare,
 Of hir syn thane had scho care. 320
 Thane franit hire lorde son,
 Quha sic thing had with hir done.
 And scho til hire lorde cane say,
 The parise preste by hire lay.
 Thane the lorde, that wes angry, 325
 To the Bischope this tald in hy.
 Bot the Bischope wist in haste,
 Be schewing of the Haly Gaste,
 That innocent the prest wes ;
 Yet wes he noyt, neuiretheles, 330

Fol. 336 b.

301. als gud heile of hede and ewene.

305. ith a lord.

319. and seand.

320. and thane.

That Haly Kirk suld sclaunderit be,
 Or prestede, in sic degre.
 Thane gert he prest and barne but delay
 Bryng til hyme the ewine way.
 As thai come til his presence, 335
 He gert the puple kepe scilence,
 And to the woman can he say :
 " This is the prest that by the lay
 " And gat this barne ? " Scho sad : " Ya,"
 And the yung barne can ta 340
 And kest it to the prest rycht thare,
 Before al that gadderit ware.
 And the Bischope, that wiste hale
 The falset of the wifis tale,
 Sad to the barne : " I byd the now 345
 " In the name of Oure Lord Ihesu,
 " Goddis Son, that deit on tre,
 " Quha is thi faddir, thu tel me !"
 And lo, gret ferly for to say,
 The barne, that borne wes that day, 350
 In manis voice ansuert thane,
 And the hand strekit to the man,
 Sayand : " Yone my faddir is,
 " That with my modir did this mys,
 " And yone prest sakles is but wen, 355
 " And is of gud lif and clene."
 And as this wes tald thame til,
 As kind requirit, the barne held stil.
 And al that this ferly had sene
 Or herd, lowit God bedene, 360
 And thankit Hyme as thare Lorde,
 That thame had lent sa gud a hird.
 Tharfor, Sanct Niniane, I the pray
 Thu succure vs and helpe ws ay,
 That we bruk in hewyn the blise, 365
 Quhare we vat vele thu nov is.

Fol. 337 a.

The Bischope yet cuth nocht blyne,
 And mare corne schupe God to wine,
 In Galouay vpe and done
 On fete gangand fra tone to tone, 370
 Partand the landis in paroch sere,
 And kirkis mad quhare nan were,
 And to serwe thame prestis mad,
 And statis al at to sic had
 Partenyt ; and eftir that, 375
 His sonnys that he in Criste gat,
 Confermyt into Godis fay ;
 Syne til his awne kirk held his way.
 Thar he had fundit a gret house
 Of gud men and of relegiouse, 380
 Godis seruice thare to say
 And sing, til it be doumysday.

Sa a tyme can befal,
 That he ymang his brethire al
 Went to met in the frature, 385
 As he that of thaim had the cure,
 To tak sic commone fude
 As thai dide, il ore gude,
 And saw the burdis thru the hale
 That seruice wes nane of cale. 390
 Thane the monk that keping hade
 Of the yard, he callit but bade,
 And askit hyme quhy that thai
 Vare nocht seruit of caile that day.
 Thane sad he : " Faddir, but wene 395
 " In the yarde is nane erbe grene."
 And the Bischope that suth wiste,
 Bad hyme pas furth but ony frist,
 And quhat he in the yard fand,
 Bryng til hyme in his hand. 400

And furth he went at byddying,
 Tho he wiste weile to find na thing,
 And in the yard sone has sene
 Caile and leikis faire and grene,
 And al that men of had neide, 405
 Thane cummyne of nev sawine seide.
 The monk that saw this ferly,
 Wes thane as in extasy,
 Seand Niniane sa ful of grace,
 That gert that grou in sa litil space. 410
 Lofand God, thareof tuke he,
 And brocht befor thame al to se.
 Fol. 337 b. And God thai lowit monyfold
 For this merwale, bath yung and ald.
 To God the Fadir be lowinge, 415
 That for His seruand wrocht sic thinge,
 To God the Sone ay honoure be,
 That menskyt hyme in sic degre,
 Til Haly Gaste als, God of Mycht ;
 And til Thame til-giddire richt, 420
 That Sanct Niniane mad sa mychttty
 To wirk here sa gret ferly,
 And for his trawal here withal
 To lestand joy son can hyme cal.

 Corne thane, I vndirstande, 425
 Wes nocht so plentuss in lande
 As it is now ; bot one bestiale
 The commonnis nere lift hale ;
 For, quhare now the corne is beste,
 That tyme wes wilde foreste. 430
 Sa tyd that Niniane a tym wente
 To se his catel in entente,
 And to the lug se quhat thai
 Had, and how thai lay,

And to gyf thame his blissinge, 435
 To safe thame fra al il thinge ;
 And yed aboute thame invirone,
 And gef thame Goddis benysone.
 And with the stafe, in hand he had,
 A circle about thaim he mad, 440
 And bad his hirdis that his fe
 That nycht in the circle suld be.
 Than to the catel thai tuk les kepe.
 Forthi, as al men war on slepe,
 Thefis, that cuth behald 445
 That the catele ware nocht in fald,
 In the circle thane but dout
 Yed, for to steile the catel owte.
 Bot a bule fers and fel,
 As kepare of the catel, 450
 One the maister thef ruschit
 As brane-woud, and til erde duschit,
 And in the wame racht hym sic a rout,
 Til al his guttis schot oute,
 And sone one hyme yed with fete. 455
 And that taknis lestis yete,
 Sene in a stane in that stede,
 Quhare the maister thefe wes dede.
 And al thai schrawis, enire-ilkane
 That ware in that circle gane, 460
 Wex woud, and mocht nocht gange away,
 And bad thare til the morneday.
 Thare the Bischope fand thaim in that stede,
 And ymang thaim the maister thef dede
 Vndir thare fete, quhare thai stude, 465
 And al his feris brawne-woude.
 Thane come feil thareon to gowe,
 Of his ferly and gef god lowe.
 Bot the Byschape, that pyte had,
 Sa prayt for thaim but abade, 470
 That he that deit sa wrechitly,

Wes resuscit in til hy,
 And to thame that woud ware gane,
 He purchasit wit ore he fane.
 Thane askit thai hym forgiffnes, 475
 And he ful mekly can thaim bles.
 Sic warkis did Sancte Niniane here,
 And mony vthire als and sere.

Of the Bischope the nam ran sa
 In al the land to and fra ; 480
 And al that ware honeste men,
 Yarnit he suld thare barnis ken ;
 And he tacht thame for to be
 Godly, vyse, and vicis fle.
 Sa ymang vthire wes ane 485
 That he had til his doctrine tan,
 That had mysdone again bydding,
 Suppos it wes nocht ful gret thing ;
 And the Bischope wiste it in haste,
 Threu schawing of the Haly Gaste. 490
 For to be befte he had drede,
 Away he stal ful gud spede,
 And trewand in the halynes
 That he wist than in his maister wes,
 His patent can with hym ta 495
 Priuely, ore he wald ga,
 Trewand thareof but were
 To get helpe, gyf he had mystere,
 And fleid away with it rycht faste,
 (To be befte he wes sa gaste) 500
 Ay, til he come to the se,
 Yarnand oure it thane to be.
 And as he rane on the sand,
 Ane alde coble thare he fand,
 That mony hoilis in it had, 505

And put it to the se but bad,
 And lap thareone forout drede,
 Fol. 338 b. In his purpos venand to spede.
 Bot, or it flet fra the lande
 Sa far a man mycht caste with hand, 510
 The coble beguth to synke,
 And the barne hyme can on thinke
 Of the mycht of Sanct Niniane.
 Forthi, his stafe sone has he tan,
 And in the maste hoile he fand, 515
 It thristit ful faste with his hand,
 Trewand succure for til hafe
 Of his meryt that acht the stafe,
 And askit pardone, gretand sare,
 Rycht as his maister had bene thare, 520
 Of the myse that he had wrocht
 Aganis hyme al for nocht.
 Sone wes the coble haile and bene
 As it wes euir, foroutyn wene ;
 And sa, that patent gouernande, 525
 Haile and sounde he com to lande,
 And lape sone out, and wes glad
 That he sic parele eschapit had ;
 And the patent with hyme brocht,
 Quhareof he saw sic wondir wrocht, 530
 And in the erde cane it thring,
 Of that merwale in remembryng,
 Requerand God it suld floure bere,
 Thru the meryt of his maistere.
 And wox it thar faste and al grene, 535
 And bare flouris and froite, that wes sene.
 And syne eftir in procese
 A gret tre and fayr it was.
 And at the rut of it syne

515. in the maste.

527. wes gled.

531. thrink.

535. and wox it that faste.

539. and that the rut.

Thar sprang a wel fair and fyne 540
 Of watere, clere as cristel.
 Tharof men syndry gettis heile,
 In lowing of God, that is ay.
 Mare ferlyful than men ma say
 In Halowis that war til Hym dere 545
 And pleisit Hyme til thai vare here ;
 As in his day did Niniane,
 That now helpis mony ane,
 In quhat distresse saeuir thai be
 Sted, in land ore yet be se. 550

The Bischope passit a tyme, percase,
 In the land quhare his erand was,
 And his bruthir Prosebia,
 A haly man, can with hyme ga.
 Fol. 339 a. For that tyme wes na Prelate 555
 That men gef til sa mikil state,
 Yet wald he mekly on fete ga
 Fra paroche kirk to and fra,
 To visy in quhat wyse
 The kirkmen did thar seruice, 560
 Or hou lawit men can wirke
 In the treuth of Haly Kirke.
 Sa sayand thare Psalms be the gate
 Rist tha cane, for it wes hate,
 And fand a faire place, and set don, 565
 To pray in mare deuocione.
 And for that cause athir his buke
 Opnyt, and thareone can luke.
 And as thai Goddis wark can wirk,
 A cloud vondir blak and myrke 570
 Stroublit the ayre, in sic manere
 That the lifte, at befor wes clere,
 Wes myrkare thane the nycht.

And tharewith fel the rane sa thycht
 That, quha that thare had ben to se, 575
 Suld wene Noyus flud suld be.
 Bot, quhare thire twa prayand ware,
 The fellone weddire thare forbare,
 And as a circle thame about
 The myrke cloud wes haldine oute, 580
 Sa na rane mycht entre thare,
 Quhare thai brethir sittand ware,
 That mycht dere thaim quhare thai sete,
 Na claith na buk nothir wete.
 And quhen the cloud wes away, 585
 Thai rase and passit one thare way,
 And lofit God hey one hycht,
 That sic solace had thaim dycht ;
 And quhare thai wald be thai com wele,
 And did thare devore ilke deile, 590
 As seruandis gud and leile,
 To lofe of God and of saule-heile.

Thru sic merakle Sancte Niniane
 Fere gretare clerly schane,
 And thru his lif and his techinge 595
 Ensampil gef of gud lowing
 Til al that mycht hym se ore here,
 Or, quhare he can duel, com nere.
 For as a lavntern he wes lycht,
 That in myrknes giffis men sycht, 600
 Hou thai suld lefe erroure ay
 And to uertu ches the vay
 And in this mirknes gang sa ewine,
 That thay emples mycht God in hevyn ;
 And til men of al estate 605
 Ledar he wes of the richt gat.

Fol. 339 b.

589. wald be com.

604. that ay.

594. and fere.

604. mychty god.

595. and thru lif.

And quhen the tyme cumyne was,
 That he of this lyf suld pas,
 Of parfit dat and rype elde, 610
 Of Septembre the xvi day,
 At Quhythorne into Galouay,
 Fra Cristis birth thre hundir yere
 And twa and thretty to that nere ;
 And in Sanct Martynis Kirke 615
 Wes enterit, that he gert virke,
 And in a costlyk kiste of stane,
 Til mony yeris war ourgane.
 Thare God cesis nocht to virke
 For hyme merakles to strinth the Kirk. 620
 Rycht as he lefand here
 Ves clere in mony verkis sere,
 Sa God wirkis for hyme nov
 Ma ferlyis, for to ger men trew
 That, tho he of the world dede be, 625
 God hyme has in mare dantè,
 To ger men honoure hyme here
 And sek hyme of landis sere.
 And he to al is helpe and bute
 That hyme sekis on hors or fute. 630
 Forthi, Sancte Niniane, ve pray the
 Thou oure aduocat sa vil be,
 To hewinly blis we ma wyne
 But schame, dete, and dedly syne.

Ofe the ferlys this is ane 635
 That God wrocht firste for Sancte Ninian,
 Fra this lyfe fra he can wend,
 Lestandly with God to lend.
 Thar duelt a man in that cunctre,
 That wes of bot sympil degre, 640
 And one his wyf a knafe child gat,

612. that quhythorne.

634. dely syne.

635. fe the ferlys.

That fadire and modyre gert sare gret ;
 For thru it haldine wes thar name
 In gret lak and in schame,
 And to the puple in vondrynge— 645
 Sa wes it borne a bysnyng—
 And in gret horroure but wene
 Til al that euire it had sene.
 For agane kynd wes it sa
 That bakwart stud heile and ta. 550
 Fol. 340 a. And the face als to the bake
 It had, that gretly wes to lake.
 And the hend part thare neste
 Of the hed ves fast to the breste.
 Handis and armis to the kne 655
 Var drawine as al ane suld be.
 And vtrely wes it but profyte—
 I vat nocht gyf nature had the wit.
 Nocht-thane lang tyme thai it fede,
 For thai hyme gat in lachful bede, 660
 And tretyt weile that vnthrifte,
 Til eld had it brocht fra schrifte.
 And quhen modir and fadire bath
 Had sorouyt til the lyf thai lath,
 Thai held thame stil, tho thai wa ware, 665
 Nedly, for thai mycht no mare.
 And at the laste ran thame to thocht
 That gret vondire Sancte Niniane wrocht
 Of Goddis grace, to Quhom he
 Had bene seruand in al degre. 670
 And in traste of his mykil mycht,
 Thai tuk vpe that forworthine wycht,
 And brocht quhar Sancte Niniane lay,
 And it done laid and cane say :
 " Sanct Niniane, tak this gyfte, 675
 " Ve the bryng, a thing but thrifte ;

" The quethire, tho it lathly be,
 " Impossible is nocht to the
 " For to recouer it, gyf thu wil ;
 " Tharfor we bryng it her the til, 680
 " Othir be the to hafe remede
 " Of this mysfigur, or be dede.
 " Tharfor profe thi mykil mycht
 " For Goddis sak in this wicht !"
 And as this done wes, in hart sare 685
 The bysnyne thing thai left thare,
 And went agane to thare place,
 Gretand and sayand, " Alace ! "

Now wil ve her a ferly tel
 That of Sancte Ninian than befel. 690
 For, as cumyn ves the mydnycht,
 Thar apperit to that ful wycht
 A man schenand brycht and cler,
 As dois the sone that ve se here,
 And arayt in al thing 695
 As Bischope that Mes suld syng ;
 And with his hand twechit lychtly
 His hed, and bad hym ryse in hy
 And lofing til his Savor yeld,
 And one his vay than furth helde. 700
 That bysnyne to this tuk kepe,
 And vaknit as of hewy slepe,
 And raxit hyme, and recouerit wele
 Oyse of lymmys ilke deile ;
 As kynd wald it suld be, 705
 Sa wes he mad in al degre.
 Thane passit he furth on hame,
 To thame that of hym had sic scham ;
 And thane had thai gret ioy and lykinge,

Fol. 340 b.

680. tharfor we bryng her the. 689. ow wil ve. 690. s. Ninian that than befel.
 691. cumymyn. 698. and sad ryse in hy. 709. and lykine.

And lofit deuotely Hevynnis King, 710
 And to the Abbay rane but mare,
 And it tald til al thai fand thare,
 Hou Sanct Niniane had don that thing.
 Than gert thai the bellis rynge,
 And gert this thing knawine be 715
 Til al that ware in the cunctre,
 And gert it thare be put in wryt,
 That men suld lang tym think on it.

I treu thare lifis nane
 That al cane say of Sancte Ninian, 720
 That wes sa mek a confessoure
 And of vicis persecutore,
 Lofare of vertu and dyspysare
 Of the world, of hewine yarnar.
 And for he studit here to be 725
 Pouer, in Hewine Rike is he.
 Ay wes he besy for sawle-heile,
 In gret trawale as seruand leile.
 And for he sa weile wrocht,
 Of Hyme, God forgetful is nocht, 730
 Bot his relykis menskis ay,
 Quhare thai ar ferterit in Galouay.
 The quhilk fertir men beris ay
 Of Witsone Owke the Twysday,
 Vith festiuale processione, 735
 Til a Chepal beowt the ton,
 Nere the quartare of a myl,
 And, as it thare has ben a quhile,
 Hame to the Abbay thai it bere
 Vith gret solempnyte and fere. 740
 Bot one it lais na man hand,
 Bot the maste vorthi of the land,
 That be lyne of successione,
 Beris it in processione.

 711. thane but mare.

732. quhare thai ar ferterit.

	And that tyme, for the pardone gret,	745
	Mony pressis thare it to get.	
	That pardone is lestand ay	
	Fra the forsad Twysday,	
	Of Sanct Iohnne the Baptist to the birth,	
	Bath vith solempnite and mirth.	750
Fol. 341 a.	Forthi that tyme ilke yere	
	Men cumis of landis sere,	
	Of France, of Ingland, and of Spanye,	
	Of the pardone for bewanye,	
	And of al landis this halfe Proyse	755
	Men cumis thare of commone oyse,	
	Of Valis and Irland eke	
	Thar hyddir men wil seke,	
	In sic nowmir, I tak one hande,	
	That sic day tene thousande	760
	Thar men wil se, forout mare	
	Oftyme that cumis thare.	
	And tharof suld nane ferly,	
	For the merwalis done ithandly,	
	That he kithis one sare and seke,	765
	That deuotely vil hyme seke,	
	Or fastis vith deuocione	
	His fasting, that nov is commone ;	
	That is, Fryday fra the novne	
	Til Sonday at the Mes be done.	770
	And how men fastis it, gif thou vil spere,	
	Thryse ilke rath of the yere ;	
	Twise togiddire, the third be skil	
	In that quartare quhen thu wil.	
	For he that in honour of Niniane	775
	Deuotely that faste has tane,	
	Quhen he fastis, gyf that he	
	In state of grace and gud lyfe be,	

	He sal eschewe of his yarnyng, Bot it be vnleful thing.	780
	For at Quhythorne is wrocht ilke day Fer ma vonderis thane I cane say, Of Sancte Niniane be the prayere For men that ar in parilis here, One sey, one land, or in seknes,	785
	Or ony maner of distres. Of the quhilkis, gyf I tald nov The teynd part, men suld nocht trev. For def men thar gettis herynge, And blynd als parfit seyng ;	790
	Halt men als thare gettis bute, That has seknes in hand ore fute ; And dume als gettis the speke, That mekily vil Niniane seke ; And als of parlesy	795
	Men gettis thar heile parfitly, And sume thru ydropcy sa grete Swolline, that thai ma nocht ete, Ar swampe mad at the prayere Of Sanct Niniane, hale and fere ;	800
Fol. 341 b.	And vthir that of thare vit Vod ar, gettis it ; And sume that pane had of the stane, Or seknes in flesch or bane, Or quhat-kyne Infirmyte	805
	Man haf, gyf that he Socht Sanct Niniane deuotely, Gat heile, tho it ware myslary, Thru the Giffar of al grace, To Quhame Sanct Niniane seruand vas.	810
	And grant God that we ma be His seruandis in lyk degre, Of this lyf that we ma twyne But det, schame, and dedly syne.	

S. N I N I A N.

65

Of Sanct Niniane yet I yu tel 815
 A ferly that in my tyme befel,
 In Galoway, til a nobil knycht,
 That Sir Fargus Magdouel hicht,
 And hardy vas of hart and hand,
 And had the leding of the land, 820
 In vorschipe and slachtyr bath
 One Inglismen to do skath.
 And for thai had of hyme ay doute,
 Thai var richt besy ay aboute
 To fynd sum get hyme to grewe, 825
 Gyf fortune wald thole thaim eschewe.
 And quhen thai had sere vais socht,
 And fand that thai profit nocht,
 That thai mycht nocht do be mycht,
 Thai schupe thaim for to do be slycht ; 830
 And spyale gat to se quhen he
 Fra strinth of men mycht fundyn be,
 That thai mycht cum on hyme thane,
 And tak hyme but skath of men.
 Thane the thre Counteis of Carleile 835
 To this var accordit weile,
 And borne of Galouay gat a spy,
 That to vyne gold ves rycht besy.
 Forthi stithly he swar thane,
 Tho he ves a Scottismane, 840
 That he suddandly suld fulfil
 The connand he mad thame til,
 And thai one tuk his payment,
 In hope to fulfil thare entent,
 And socht opartunyte 845
 How that best mycht thane be,
 As vmquhyle did Iudas,
 That Cristis awne discipil vas.
 For is nane, I vndirta,

S. N I N I A N.

67

And quhen he bone ves to ryde, 885
 He had na man with hym that tyde
 That ves gadderit yet hyme til,
 Bot twenty men, gud and il.
 And his menstrale, Iak Trumpoure,
 That vas gud man and gud burdoure, 890
 Of his maister vitand nocht,
 Na of the gret oste hym than socht,
 Come rydand thru the vod percace,
 Quhar al the fais cumand vas.
 Bot myste ves in sic degre 895
 That nan mocht a stane caste se.
 Bot Iak, that vas be the gatsyd,
 Quhare the Inglis com that tyd,
 And vend veile it had his lord bene
 That gadderit had his men bedene, 900
 Vnwittand hyme, to mak sum rade,
 And trumpit heily but abade,
 And with al mycht bettir blew.
 The Inglis, that blaste vele knew,
 And vend thar spy betraisit had 905
 Thame to the Knycht, and but abad
 Thai fled fast, and durst nocht byd.
 And the Knycht, one the tothire syd,
 Quhen he hard his trumpat blaw,
 Come on hastely, but ony haw, 910
 Quhare thai ware fleand, the self vay.
 And tharwith wox sa brycht the day,
 That he saw thame fle but areste,
 Vnknyt, scalit in the foreste.
 And tharewith sone gadderit the land, 915
 That til hyme com son on hand,
 And thare fais sa agaste,
 Thai chasit sa ferly fast,
 That the best part of thaïm ves slane,

Fol. 342 b.

And feile to yeld thaim vare rycht fayne ; 920
 Quheine eschapit, but merdale,
 That for to tak ves nan awaile.
 And sa wane the Scottismen gret riches,
 Quhare-for the land relewit ves.
 And the Knycht reparit hame 925
 With wictory and with gud name,
 And went to Quhithorne but abad,
 And to Sanct Niniane offerand mad.
 Thar-of eftire, in schort quhile,
 He gert his quere rycht wele tyle, 930
 In mynd of the dede that he
 Did for hyme in sic degre.
 Sa byrd al Galouya hym honoure
 That to thame is sic patronoure,
 Quhen thai ned haf, gyf that thai 935
 In stat of grace wil hym pray.
 For-thi honoure be til Hewynis King,
 And to Sanct Niniane honouryng
 In al tyme of lifand men.
 Thar-to say we al " Amen." 940
 This wes done but lessinge,
 Quhen Sir Davi Bruys ves king.

In Inghland syne betyd,
 A wikit man, that gret myse dede,
 For his purpos to be tane 945
 And put in pressone stith of stane.
 And he, sa in pressone sted,
 To de ful dede ves ful rad.
 And, tho he wes in sic effray,
 Yet he vmthocht he herd say, 950
 That quha-sa had vndirtane
 To fast, or sek S. Niniane,
 That he suld help thaim til cum out
 Of quhat parel thai had dout.

Fol. 343 a.

S. N I N I A N.

69

For-thi to Sancte Niniane mad he 955
 A wou, gyf he ware mad fre
 Of that dout, that he suld seke
 Sancte Niniane on his bare fet,
 And fast his fast with gud wil,
 Gyf he mycht fredome get thare-til, 960
 And thare, quhar he wes mad faste,
 Deuotely beguth the fast.
 Thane weilang in that pynful pyt
 In gret dissese he cane sit.

Syne come the Serefe to the ton, 965
 And to hald the law set done,
 And gert the mysdoaris bryng
 To curt, to here chalansing
 Of sere trespass that var done.
 Thane ves he brocht to curt sone, 970
 And asyse callit of worthy men,
 And he accusit stratly thane
 Of sere poynttis, quhare-in he
 Had trespassit in the cunctre,
 And with asyse culpable mad, 975
 And to the gebet demyt but bad ;
 Thane to the rape wes til thifte.
 A prest wes brocht to here his schrifte.
 Thane presit mony to conway
 Hyme to the gebet ewine the way, 980
 And that he suld nocht eschape,
 About his nek thai knyt a rape,
 And tit hym vpe, and lefit hym thare,
 And ilke man away can fayre.

Bot, tho that he ves for his gilt 985
 Be manis sicht sa foul spilt,
 Yet duelt ane by hym, lik to be

	A bischope in al degre, That kepit hyme sa in that sted, That he mycht feile na pane of ded,	990
	And, quhen nycht com, tuk hyme done, And sad : " Ga frely to the ton " Forout dout of effray ! "	
	Thane cane that wrech til hym say : " Gud man, for God I pray the " Tel quhat thu art that helpis me ! "	995
Fol. 343 b.	Quod he : " Niniane is my name " At Quhithirne quhare I duel at ham, " And here is cummyne to helpe the " For thi awou thu mad to me,	1000
	" Thare-for ga furth and be nocht rad, " Tho thu be in parele sted, " For I sal ay be the nerehand, " Gyf thu be to me treu seruand."	
	With that he went away, And that catife but mare delay Vent to the tone, als apertly As he had neuire bene guilty.	1005
	Thane one the morne at dais lycht, As men one hym gottine had sycht, The keparis of the law hym fand, And smertly his handis band Be-hynd his bak, and sad that he Suld mare treuly hangit be.	1010
	Thane ves he harlit but let, And hangit fast one a gebet. And al bad by hyme in that sted Til thame thocht that he wes ded, And syne held thare way bedene.	1015
	The Bischope, that ves nocht sene, Helpyt hyme as he did are,	1020

And to the ton ek gert hym fare.
 And thare duelt trastly he that nycht,
 Til one the morne at dais lycht,
 And but dout vpe and done 1025
 Did his erandis in the ton.
 Bot that day, ore it wes none,
 A seruand one hyme hand lad son,
 And sad, with wichcraft he delt,
 And feile men opynly he telt, 1030
 And sad that he suld no mare
 Dissawe men as he did are.
 And sone assemblit his commone,
 And harlit hym sone of the towne,
 And, his handis bundine bath 1035
 Behynd his bak, hangit hyme rath,
 And bad yet by in that sted,
 Til thame thocht he ves ded ;
 And ilke man held his way.

Bot the Bischope helpit hym ay, 1040
 As he befor twyse had done.
 And to the tone yet went he sone,
 And als pertly duelt als stil
 As he had neur done ony il.
 Bot or he had bene lang tym thare, 1045
 He ves hynt be how and hayre,
 And to the Serefe brocht fut-hete,
 That gert hyme swere thare how-gat
 The ded he had eschapit thryse,
 And he condempnyt be leile syse. 1050
 Ansuere sone til hyme he yald,
 And the manere al hale hym tald,
 Hou he mad quhen he ves tane,
 His awou til Sancte Niniane,

Fol. 344 a.

1023. trastly that.
 1036. behynd his bak hyme rath.

1034. and harlit sone.
 1049. The ded he eschapit thryse.

Til fast his fasting, and tharetil eke 1055
 On his bare fet hyme to sek,
 Gyf he wald helpe hym til eschape
 The schameful ded of sword or rape ;
 "Thare-for, quhen ye hangit me,
 "Venand weile I suld ded be, 1060
 "Sanct Niniane ves ay by me nere,
 "And me kepit haile and fere,
 "And with me spak and bad me be
 "His seruand, and he suld kepe me.
 "And that tym wes richt nane 1065
 "Mycht hyme se bot I alane."

And quhen he has this taile tald,
 Al had wondire, yung and ald,
 That he suld sagat eschape,
 That sa hangit ves vith the rape 1070
 Thre dais fra none to nycht
 Be lachtful iugment and rycht.
 Than thai haf to consel tane
 That for the sak of Sancte Niniane,
 Agane quham thai vald hald na strife, 1075
 That thai vald gyf the thefe the lif,
 Tho that tyme bot litil fame
 Ves rysine of this Sancte Niniane.
 That man syne yerly can hym seke
 Al nakit, bot sark and breke, 1080
 Ilke yere, I tak one hand,
 Fra quhare he duelt in Ingland.
 Til God be ioy and lowing ay,
 That sic meraklis for His schewit ay !
 And this sa schort tyme gane ves 1085
 That yet it is in memor fresch.

Ane vthire tyme oure Solouay sand
 Ane Inglis ost come in Scotland
 Thru Nydisdale the ewine way,

Thane socht into Galouay ; 1090
 And that sa priuely ves done
 That of thame vist rycht quhon,
 Til the forrouris scalit ware
 In al the cunctre here and thare,
 Fol. 344 b. And prayt nere the cunctre hale, 1095
 And brocht thar pray nere to thar stale.
 Thar thai abad nocht ful lang,
 Bot hame blyth went of that fang,
 And thar departyt thai thar pray,
 And ilkane a sere gat held away, 1100
 Til thai come til thare wynnynngplace.

And ymang vthire, ane thar wes
 That of retenu wes for thane
 Of that land til a mychttty man,
 That in fet was sa sek, 1105
 And in handis and armis eke,
 That he mycht nocht gang of the place,
 Na bryng his handis til his face
 To fed hyme-self ; yet wes he
 The mast fellone man that mycht be, 1110
 And cruel and pautenere.
 And at his sad man can he spere
 Hou thai had done quhare tha var,
 And quhat wynnynng thai gat thare ;
 " And quhat my thred tharof sal be," 1115
 He sad til hyme : " Thu lat me se !"
 Quod he : " Lord, sa haf I sele,
 " In Galouay we haf don rycht wele,
 " And of the thing that I thare wane,
 " Ye sal haf thred as of yure man, 1120

1092. rycht quhen.

1094. al the cunctre.

1096. And brocht nere to thar stale.

1097. that thar.

1099. And thar departyt thar pray.

1101. thare wynnynng place.

1103. for thame. The last stroke of the m is crossed through.

1111. partynere.

1120. yure men.

"Of nowt, schepe, hors and ky ;
 "And of that land yet brocht haf I
 "A man to you as presonere,
 "Thar-with for to mend youre chere."
 Than sad he : "Mot weile thu fare ! 1125
 "For is nocht mycht ples me mare
 "Than a Scot I mycht se.
 "For, tho I thus bundine be,
 "Yet suld I sla hyme but abad,
 "Tho I assith for thi part mad." 1130
 Than smyland sad the man hym til :
 "Me think ye of il rewlit wil
 "Gyf ye vald sla, gyf that ye mocht,
 "A presoner that war you brocht."
 Sad he : "Bath I wil and ma 1135
 "Hyme sla, gif thu dois as I say.
 "Bundine bryng hyme to me but let,
 "And in my mouth the heft thou set
 "And outwart the blad of a knyfe ;
 "And sone sal I ref his lyfe." 1140
 The squyar sad : "Sir, be the Buke,
 "The Scottisman that I tuke,
 "To saufe his lyf I hicht lely
 "For it that he mycht gif gudly.
 "Thar-for wil I nocht thole that he 1145
 "Be sa slane for ocht ma be."

Fol. 345 a.

Yet the squyar had hyme brocht
 Til his presence, tho he wist nocht,
 That herd hym schew the fellone wil
 Al Scottismen that he had til, 1150
 And sad : "Sir, quhat wynnyng had ye,
 "Tho ye had mycht, to sla me ?

1128. I this bundine be.

1132. Me think ye il' rewlit wil.

1133. Gyf ye vald sa.

" Bettir war to be stil
 " Thane desyre a man to spil ;
 " For to God I cont a fa 1155
 " That but chesone a man wald sla.
 " Bot God forbed that man mychtt
 " To sla war of sic fellonny
 " As ye, gif ye your handis had !
 " For bettir ware a wou ye mad 1160
 " One Godis half to Sancte Ninian,
 " To sek hyme sone or ye fane ;
 " For of his helpe recouer ye may
 " Al your lymmys, I dare say."
 Than sad he : " Is thu the Scot 1165
 " That my squyere withoutyn dout
 " Hecht thu suld safit be ?
 " For gif ne ware, sa mot I the,
 " In my mouth suld cum na bred
 " Til that sudandly thu war ded ; 1170
 " Tho in my mouth I held the knyfe,
 " Yet suld thu tharwith lef the life."
 Than sad he : " Sir, I consel yow
 " To Sancte Niniane yet ye awou,
 " In gud entent and hart meke 1175
 " Ye faste his faste, and hyme seke
 " In hope that he grace sal gif you til,
 " To wauld youre lymmys at your wil.
 " For I wat weile, he is of mycht
 " To ger yu haf youre lymmys rycht, 1180
 " Be sere ferlyse I wat he
 " Has wrocht in mony infirmyte."

His spek cane the lord enples
 Sumething, and his hart gef ese.
 Quod the lord : " Tho I ne trew 1185
 " Al that thu sais me as now,

" Yet sal I in Galouay fare
 " But bad, to Sanct Niniane thare,
 " And fast deuotely his fasting,
 " Of my lymmys for recouering. 1190
 " And thu sal byd me here behynde,
 ' In case that he wil nocht me mende,
 " That thu ma lose the lif with schame
 " For thi spekine, quhen I cume hame."
 Thane vrat he for a condyt, 1195
 And it was grantit hym tyt;
 And he rycht rathly mad yare,
 And furth on sown can he fare,
 To sek Sancte Ninian in Galouay
 And for his heile til hym pray. 1200
 And to the place as he ves cumyne,
 Men of his hors hym has nummyn,
 And in the kirk, or thai fane,
 Thai brocht hym befor Sanct Ninian,
 And mad hym thar a bed fut-hat, 1205
 As efferit til his estate.

The mast part of that nycht he lay
 Vakand, and yarne can pray
 To Sanct Niniane, hyme to mend,
 And in his lymmys helpe hym send. 1210
 And al the morne duelt he stil,
 Prayand sumdele with iwil vil,
 For he gat nocht heile sa sone
 As he demyt he suld haf done.
 Yet duelt he thar that nycht stil, 1215
 And the hale morne thar-til,
 Vith angry wil, for that he,
 As he vald, mycht nocht helpyn be,
 And faucht and flat with Niniane,
 And sad oftyme hyme alane : 1220

"Ves I nocht wele prowit a sot,
 "That trewit sa son to the Scot,
 "That sa stratly had vndirtane
 "His Scottis lord, Sanct Niniane,
 "Suld gyf me heile, gif I hym socht? 1225
 "Bot that ves fals, for he ne mocht.
 "And suppos that he had mycht
 "To helpe me as the Scot hicht,
 "I suld haf wityne had I bene
 "Vyse and put out of wene, 1230
 "That Scottisman of Galouay than
 "Suld neuire helpe ony Inglisman,
 "Or yet recouer hym of his sare,
 "Bot erare purchas that he sek vare.
 "Tharfor, gif I ma cum hame, 1235
 "The Scot sal de vith gret schame,
 "That gert me mak this travale,
 "Hichtand it suld me awale!"

Vith this he left nocht, but ofte can ban
 Sancte Niniane, the haly man ; 1240
 For men hurt communly
 Ar mar turne and mare angry,
 One quhat wyis sa it fal,
 Fol. 346 a. Thane he that has his lymmys al ;
 And eth is for til eke 1245
 Disese til hyme that is seke.

And fywe causis ar thai sere
 Quhy men ar tormentit here :
 Othir for vertu in prowying,
 As tyd of Iob in fanding, 1250
 For he held ay tholmodnes
 In tynsale of gud and seknes ;

Or of meknes for yemsele,
 As to Sancte Paule quhile befel,
 That had gret fanding in his fles 1255
 To hald hyme in-to mekness,
 Ellis suld oure proud haf bene,
 For the sicht he in hewine had sene.
 The thrid cause is but were
 For synnis to be clengit here, 1260
 As tyd of hyme lang can ly
 In seknes of perlesy,
 To quham Criste sad : " Ryse al fre,
 " For thi syne is forgiffine the."
 The ferd is, to mak vnhyd 1265
 The ioy of God, as quhile betyd
 Of hym that borne ves blynd man
 And syne thru Criste his sicht wan.
 The fyft is, the betaknyng
 Of al-lestand dampnyng, 1270
 As first here thare be giffine,
 And syne euir in hel to vyne,
 As of Iudas quhyl betyd
 For the tresone he Crist did.
 Bot quhilk of thir causis gert be 1275
 This man in torment, nov sa ye !

Thane, quhen he had chyd his fil,
 His men mekly sad hyme til :
 " Sir, ye ma haf na bewayne
 " Vith Sanctis this to mak bargane, 1280
 " For of thame for ony thret
 " Men ar nocht wont thare erand get ;
 " Bot erare mon be askit thai
 " With meknes than with outray.
 " Tharfor lefis youre crabitnes, 1285
 " And this a nycht with meknes

1255. flesch.

1275. quhilk thir cause.

1282. thare erand gat.

1283. mon be thai.

" To Sancte Niniane makis prayere
 " That he will mak you haile and fere,
 " And to-morne but delay,
 " Gyf ye wil, fare hame youre way ! " 1290

Fol. 346 b. And that nycht as he slepand lay,
 A lytil befor the day,
 Ane put one hyme, lyk to be
 A bischope in al degre.
 Thane waknyt he in gret affray, 1295
 And sone to that man cane say :
 " I pray the, that waknis me,
 " Tel me thi nam, quhat thu be ! "
 Quod he : " Niniane is myn name,
 " That the waknis for to blame 1300
 " For the foly that thu did,
 " When thu with me sa roydely chid,
 " And mystrowand that I mocht
 " Helpe the ocht, thu me socht.
 " Thare thu mys did, nocht anerly 1305
 " To me but to God Almychttly,
 " Mystrowand He wald gif me mycht
 " Thi lath lymmys for to ryght ;
 " And nocht conuertand thare-of thane,
 " Sad thu suld ger sla my mane ; 1310
 " For he for thi gud eggit the
 " To cum here the way to sek me.
 " Bot thu sal wit now be sycht
 " That God has grantit me sic mycht,
 " That I ma helpe quhom I wil, 1315
 " That mekly sekis here me til.
 " Thy lymmys haile and fere sal be,
 " Bot with thine ene thu sal nocht se,
 " That vthire ma ensample tak
 " Vith Halouys bargane to mak. 1320

" But ga thu nov hale ham, and send me
 " My man, tho thu stane-blynd be,
 " Or thu sal wyt I ame of mycht
 " Ver thane thu wes the to dycht."

This Sanct Niniane vent away, 1325
 And that fellone, quhare he lay,
 Raxit hyme, and fand hale
 His lymmys al that mad hym bale ;
 And bad his curting vpe suld be
 Drawine, the lycht for to se. 1330
 And quhene it vpe ves tycht,
 Thane wist he, he had tynt the sycht,
 And gretand sare, he sad : " Alace !
 " For myn ogart I haf tynt grace !
 " That is oure-weile kyd one me ; 1335
 " For blynd I ame quhyt and fre.
 " But lofit be thu, Sancte Niniane ;
 " Thocht thu fra me the sycht has tane,
 " My lymmys hale thu has me lent,
 " Quhare-in lang I haf had turment, 1340
 " To gere be me mysterful kene
 " That wele thu may helpe al mene,
 " And to be were be me that thai
 Fol. 347 a. " Nocht but lowyng of the say ;
 " For be me knawine has thu made 1345
 " That thu can helpe and hurt but bade."

Thane went he one til his lande,
 And this tald til al he fand,
 And sone his presonere hame sende,
 And gef hyme gud hyme til amende. 1350
 For-thi, ioyful Sanct Niniane,
 That oft helpis mony ane,
 Agane al fais thu helpe me,

1322. my man thu stand blynd.

1332. he tynt.

1341. be mysterful.

Sene or vnsene quhethir thai be ;
 And gyf me grace sa til lif here, 1355
 Quhethire I be haile or ellis fere,
 Out of this varld I ma twyne
 But schame, det, and dedly syne.

A lytil tale yet herd I tel,
 That in to my tyme befel, 1360
 Of a gudman, in Murrefe borne
 In Elgyne, and his kine beforne,
 And callit vas a faithful man
 Vith al thame that hyme knew than.
 And this mare trastely I say, 1365
 For I kend hyme weile mony day.
 Iohne Balormy ves his name,
 A man of ful gud fame.
 And in processe of tyme tyd hyme
 Til haf the worme in til his lyme, 1370
 And wrocht sa in his schank and kne,
 That bath ware thai lyk tynt to be ;
 For bath thai var sa swollyne
 Of that worme fellone, and bollyne,
 And at syndry holis rynnand, 1375
 That one that syd he mycht nocht stand,
 Na gang na fut of the sted,
 To wyne his fude na eschew ded.
 And that held hyme ful thre yere,
 Ay were and were in that manere, 1380
 That helpe of gris gat he nane,
 Na of charme na of stane.

Syne a tyme, as he lay,
 Hyme come to mynd he herd say,
 That, quha wald Sanct Niniane seke 1385
 And to fast his fasting awou eke,

That he suld gif thaim thare askynge,
 Bot it ware wnleful thyng.
 Tharfor he awouyt, ore he fayne,
 To fast and sek Sanct Niniane, 1390
 In hope sic grace he suld gif hyme,
 That he mycht weile recouer the lyme.
 And fra he sic awou had made,
 Of the mast redy gud he hade,
 Sone his spending he can mak yare 1395
 Thar-with he suld to Quhythorne fare,
 And gat men to by hyme be,
 To helpe hyme in necessity.
 And quhen this wes redy made,
 He fure his way but abade, 1400
 And held one the nerraste way,
 Quhar met and drink ves fundine ay.
 And mylys are—quha cane tel?—
 Fra Eglyne, quhar he can duel,
 To Quhythirne, I dare say, 1405
 Twa hundre myle of met way.
 Yet with disese and payne
 Ydire he wane, and ves fayne.
 And quhen he come to the kirk,
 Thai tuk hyme of his horse ful irke, 1410
 And one twa handis and a kne
 To the hye altere trawalyt he,
 And offerit thare ; and men hyme dycht
 A bed to ly on in that nycht.
 And he that sare wes and wery, 1415
 Slepit oure that nycht sadly.
 And one the morne, as it dew day,
 Til hyme that halfly slepand lay,
 Sancte Niniane cane apere,
 And teyndirly cane at hyme spere, 1420
 Gif he in wil wes to fulfil

The awou he mad hyme til.
 Quod he, "Ya," for wa or weile
 He suld fulfill it ilke deile.
 Thane said Sanct Niniane : " Tho I spere, 1425
 " Thi gud wil haf I nocht in were ;
 " Bot sen thu has with gret disese
 " This traweile mad me til enples,
 " I lat the wit thu sal nocht
 " Thy erand tyne that thu has thocht. 1430
 " For-thi gang hame, quhen-euir thu wil !
 " For, tho thu cume one hors me til,
 " To gang hame thu sal hable be
 " One thy fete in prosperyte,
 " And haf thy lyme hale and lycht, 1435
 " As euire thu had in thi mast mycht."
 And as day come, he fand his schank
 Hale and fere, and yarne can thank
 God of his grace, and Sanct Niniane,
 And mad this kyd til mony ane ; 1440
 For bath his schank and his kne
 Ware als haile in al degre
 As thai ony tyme befor wes,
 Owtane thare wes les of flesche,
 And smallare sume part, but wene, 1445
 Thane the todire leg had bene.
 And this merwalle wes mad kyd.

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1447. meralle.

* The next leaf, with the conclusion, is wanting.

S. MACHOR.

SUMMARY OF LEGEND.

Prologue on the ignorance in Scotland respecting S. Machor's greatness and merit, 1-34 ; his birth and name, 35-42 ; his fosterage, 43-48 ; the angels which visit him are seen by the king his father, 49-106 ; the touch of his body restores his dead brother to life, 107-164 ; he is miraculously delivered from death by burning, 165-210 ; his miraculous rescue from drowning, 211-288 ; his education and aptness as a scholar, 289-316 ; he is sent to S. Columba, under whom he increases in wisdom and holiness, 317-434 ; he resolves to accompany his master, 435-466 ; his name is changed by Columba from Mocumma to Machore, 467-476 ; he sails with Columba, and is carried ashore at Iona by Melluma, 477-514 ; they settle in Iona, 515-538 ; Machor is sent to Mull, where he preaches the Gospel, and heals seven lepers, and returns, 539-557 ; he devotes himself to studying and copying Scriptures, and on one occasion obtains light by blowing on his fingers, 558-568 ; his brethren attempt to poison him, 569-626 ; Columba sends him away to preach the Gospel, and on his departure his enemies are reconciled to him, 627-736 ; he lands in the north of Scotland, and is well received by Farcare, a Christian, who gives him land, whereon he builds a church, 737-788 ; he miraculously provides water for the workmen, 789-800 ; he makes disciples, 801-808 ; he is visited by S. Devinick, with whom he makes an agreement as to the field of their labours, 809-860 ; he turns a bear into stone, 861-872 ; he converts Dinon, a sorcerer, 873-904 ; he heals one born blind, 905-924 ; he restores a kinsman of S. Columba to life, 925-948 ; the punishment of two young Irishmen who mock at him, 949-982 ; sand sown as seed springs up into a harvest of corn, 983-1004 ; he delivers one in great peril of choking from a bone in his throat, and builds a church on the land given to him in gratitude, 1005-1063 ; he is visited by S. Ternan, 1064-1146 ; the death and burial of S. Devinick, 1147-1214 ; he accompanies S. Columba to Rome, where he is made bishop and instructed in the duties of a bishop, 1215-1303 ; they leave Rome and tarry at Tours, where S. Columba leaves Machor, who for three and a half years occupied the Chair of S. Martin, 1304-1496 ; his death, 1497-1566 ; his burial, 1567-1580 ; the miracles wrought at his tomb, 1581-1614.

S. MACHOR.

FOR that oyse is generale
 In Haly Kyrk Vniuersale,
 In worschipe of God, and lowing
 Of Halowis to say and syng
 The farleis that in thame were 5
 Thru God til thai ware duelland here ;
 Bot befor vthyr I wald fayne,
 And I had cunnyng, set my mayne
 Sume thing to say of Sancte Moryse,
 That in his tym was ware and wis 10
 And in the erd of sic renown,
 And als in hewine sa hye patron
 Of Aberden in the cite,
 Thru haly lif was wont to be.
 Bot Ihesu Crist in the Ewangele, 15
 Quhen at He techit, sad sum quhyle,
 That na profet, quhaeuir he be,
 Is accept in his cunctre.
 And suth is that prophesy
 In Sanct Morys werraly ; 20
 For quhen are in this land at wat
 His birth, his lif, and syne his stat,
 And hou, eftyre gret trawal, on chance,
 God mad hym to rest syn in France,
 In Toron, til honouryt be, 25
 Set thare a strangere was he,
 And fetryt is by Sancte Martyne,

6. duelland he.

17. quhat euir.

And haldine thar in gret lowing.
 Bot in this land we ken hym nocht,
 Quhare he wondir werkis wrocht, 30
 As I sal schortly tel sum thing,
 Begynnand fyrst at his gettyng,
 And of his byrth, and hou that he
 Schupe hym to God plesand to be.

A King quhyle was in Irland, 35
 To man and God wel lifand,
 And had Syaconus to name.
 And his wyf of gud fame,
 The Quene Synchene men callit thare,
 That a sone to the King bare, 40
 And gert ful michtty men hym ta,
 And bere and cal hym Mocumma,
 And to fostyre betuk hym thane
 Til ane callit Teleman,
 The quhilk had riches at wil. 45
 For-thi he tuk the child hym til,
 And gat a nuryse gud in hy,
 The quhylk hyme fosterit tendirly.
 And he thrawe that wele fosterit was ;
 And as he greu sa Godis grace 50
 Greu in hyme ay, sa that he
 With angelis wald oft visyt be.
 Thane tyd the King a tyme to ryd
 In the cunctre nere be-syd
 Quhare dweland wes this Telman. 55
 Bot knowlag had the King nan
 That his sovn wes fosteryt thare.
 Bot as he by the house can fare,
 He saw angelis fare and brycht
 One the ruf of that house lycht, 60
 And oft com ydyr out of hewine,

Fol. 191 b.

And enter yt, syngand with a stewyn.
 The King that saw this had ferly,
 And speryt at thame ware hym by,
 Quha aucht the house he saw thar, 65
 And quha thare duelt in that sythware.
 And sad thai : "Sa haf we blyse ;
 "Youre son fosterit thare-in is."
 The Kyng, that ioyful than wes,
 Into the house but mare can pas, 70
 And til his son he held in hy,
 Quhare he can in the credil ly,
 And saw the angelis to and fra
 Cum oft, and hym comfort ma,
 About his credil gangand 75
 With melody and angelsang.
 This quhen the King had heard and sen,
 The ioy he had wald no man wen ;
 Bot thar na vythr bot he
 That tholyt was that sicht to se. 80
 His handis than he held on nicht,
 And lowit God at al his mycht,
 That sic a son had til hym send,
 And prayt He suld hyme defend
 Fra alkin il, and grant that he 85
 In he seruice mycht growand be.
 Bot quhat kine wyse he God louit,
 Or hou that he his son blyssit,
 It ware ful lang here to say.
 Nocht-than, or he yed away, 90
 For God had latine hym se that sycht,
 He gaf of heretable rycht
 To Godis seruice al that ton
 Fol. 192 a. In-to fre possessione,
 And wend his way blythe and glad, 95
 For it he sa sene had ;

And quhen he come ham to the Quen,
 Tald al that he had herd and sene,
 That rycht blyth was of that thing,
 And yauld to God gret lowing, 100
 And ek yt thare deuocione
 In almon ded, and oracione,
 Prayand to God ithandly,
 That He wald for His gret mercy
 Sa kepe thare child furth that he 105
 A lele seruand til Hym mycht be.

Syne eftyre it tyd of case
 That Quen Sychen deliuerit was
 Of a knaf child, that deit rycht than
 Or men with hym to baptyme wan. 110
 Thane was gret dule mad and rare,
 Oure al the cunctre here and thare ;
 Bot nane sa mykil sorow mad
 As Kyng and Quen, that most cause had.
 For it is mast sorow of ane 115
 Barne to be fra the gettare sa tane.
 Nocht-thane the King hyme thocht,
 That to mak doul it gaynit nocht.
 And thane for the dynt of ded
 Agane the quhilk is na remed, 120
 Thar-for he bad to tham hyme by
 To tak the ded barne with al hy,
 Sped thaim with it for to ga
 Quhare his son is Mocumma,
 And vndir his clathis by hym lay, 125
 And quhat suld word therof assay,
 And quhen thai as he bad had don,
 The barne thai suld again bring son,
 Sa that he suld na sorow mak,
 Bot se quhat end it suld tak ; 130

98. here and sene.

108. that quhen Sychen deliuer.

114. as kyng and quhen.

127. has done.

For be the sicht he had sene
 Trewly he trewit, but ony wen,
 That thru the tweching anerly
 Of Mocumma, that barne in hy
 Suld turne to lyf. And but delay, 135
 As he bad, sa did thai,
 And tuk the ded barne, that wes fare,
 And layd it by the Kingis ayre
 In credil til his nakit flesch,
 Vndir his clathis, tho it cald was. 140
 Bot men gret wondir than se mocht
 Of hyme that ded thare was brocht.
 Fra he his bruthyre twechit had,
 Fra ded to lyf he come but bad,
 And squelyt gret and raryt yarne, 145
 As kynd gaf to sic a barne.
 The gud men than that brocht hym thare,
 That had mad fyrst dule and care,
 Quhen thai saw this gret ferly,
 Ioyful thai ware, and in hy 150
 The yong barne tuk, and hame had
 To King and Quene, that ioy mad,
 Yey, mare than ma nemmyt be,
 Quhen thai thare barne lifand can se.
 Quhat confluens of yung and ald 155
 Than was thare, ma nocht be tald ;
 Na of the merwal quhat wondering ;
 Na hou to God was mad lowyng ;
 And anerly that was nocht thare,
 Bot thru the Kirk wyd-quhare. 160
 The chyld than to the kirk thai had,
 And gert it hofine be but bad,
 And it fosterit tendirly
 As his stat wald delytabli.

	Sone eftyre a ferly fel,	165
	Alsa gret as I hard tell.	
	Eftyre of tyme the process,	
	Quhare Mocumma fosterit was,	
	It tyd his noryse for to be	
	Sitand, and had hym on hyr kne	170
	Be the fyre al hyre alane,	
	For the lawe thare gat ware gane.	
	And it hapnyt hyre in hy	
	Oute the house to here gret cry.	
	Thare-of scho gret ferly had,	175
	And for to wit quhy it was mad,	
	Scho stert vpe and thare with-al	
	The barne fra hyre handis can fal	
	In the fyre, that was sa gret	
	That nane mycht nicht it for het.	180
Fol. 193 a.	And scho that the barne saw sa	
	In the fyre, had sa gret wa	
	And sa abaysit cane stand,	
	That scho had nothir fut na hand	
	To helpe the barne, bot lud can cry.	185
	Yet the barne stil can ly,	
	Ay keband it sa godis grace,	
	That in the fyr vnbrynt it was.	
	Thane raryt scho loud, and raf hir hare,	
	And beft hyre-self and mad sic care,	190
	That of hyre wit scho yed nere wod,	
	For sorow of that frely fud,	
	Eftyre help criand ithanly,	
	Til at the last thare com in hy	
	Ful fele that herd hir mak sic care,	195
	And fand the barne yet lyand thare,	
	And hynt it out, and syne it fand	
	As in the credil it ware lyand.	
	And sum saw angelis ay repare,	

That it kepit elyk fare 200
 Fra wemmynge of the fyr sa brath,
 Othir in body or in clath.
 Thane gert thai the bellis ryng,
 And "Te Deum Laudamus" syng,
 And lowit God increly, 205
 That had kyd sic ferly,
 And schewit thare sa mykil mycht
 In that yung barne til al thar sycht,
 Gerrand that elyment that He
 Had gert obeysand til hym be. 210

Ane vthyr als befel,
 That this nuryse I of tel
 Forgetil of the mykil wath,
 That tyd the barne foroutyn skath,
 Ane erand had to do ther owt ; 215
 Bot for scho of the barne had dout
 To lewe it in the house alane ;
 For al vthir away ware gane.
 And in a fat that stud hyre by,
 Brad and depe, and thane dry, 220
 Weppit in clathis the barn can lay
 Ful tendirly, and yed hyre way,
 Wenand it mycht thar be stil
 But parel, til scho come it til.
 And quhene scho hyre gat ware gan, 225
 Of the menye in come ane
 Vnwitand the barne wes thare,
 And fillyt the fat, but ony mare,
 Of watir richt vpe to the bra,
 And syne of the house can ga. 230
 Thane eftyr, the nuryse come,
 That had hyre hart out of home,
 For thochtful scho wes of the barn,

Fol. 193 b.

And to the fat sped hyre yarne,
 And fand it fillit to the bra. 235
 It wes na were than scho wes wa.
 Than the man callit' scho the fat can fil,
 And speryt quhare put he the barn til,
 That in the grond of the fat lay.
 And he schortly til hyre can say, 240
 That he wist nocht of that barn,
 But hopyt wele it was forfarn
 Gyf scho lad it thare ; for he,
 Vnwittand it thare suld be,
 Fillyt the fat and held his way. 245
 Quhen scho hard hym soget say,
 Scho rugyt of hyre hed the hare,
 And squelit fast, and hie can rare,
 And with hyre handis skartyt hir face,
 And al the lawe that nakit wes, 250
 And with hyr newis reft hir brest,
 Al that scho mycht wyne to nest,
 And callit hyre-self ful pytisly
 Of wrech that sa reklesly,
 That in hyre fawt sic a barne 255
 The tothyr tyme yet sa forfarne,
 And for that knawine wes hir gylty
 To man and God Almychty.
 Thane ruschit men to spere
 The cause quhy scho mad sic bere. 260
 And quhen thai the manere wist,
 The fat thai tyd don but mare fryst,
 And fand the barne hale and fere,
 As watir neuir had nychd it nere,
 Bot als dry it was sene 265
 As in the credil it had bene.
 Bot angelis, as thai did before,
 It keptit thane, myne no mare,

Fol. 194 a.

Fra wath of watir quhare it lay,
 As in the fyre befor did thai ; 270
 For He that quyk sawit Moyses
 In the watir quhen he put was,
 Had defendit this barne here,
 That lyk was to be in gret were.
 Quhat is thare mare to say, but than 275
 Ful ioyful wes mony man.
 And mykil lowyng wes than mad
 To God of hewine, that sa gret had
 Merwale in that barne sa kyd,
 Quhen it was in the watir hyd. 280
 Thane was the nuryse for ioy gretand,
 Quhen scho hyre fostir-sowne fand.
 Lord Crist thir werkis are Thine,
 That this gerris Thi halowis schyne
 Be merwalis and vertuise sere, 285
 The quhilkis thai wrocht til thai were
 Her lifand ! and lowyng to The be
 A God in Personis thre !

Of this barne this wes begynnyng
 For to grew in hewynly thing, 290
 For ferlys that fare ware and sere,
 As ye sume part herd has here.
 And aye in body as he grew,
 He grew in vertu fare inuch.
 And fra he cuth spek grathly, 295
 He wes set to the schole in hy,
 And thare in his begynnyng leyryt
 Sic as til yung men afferyt,
 In gud thowis to haf delyt,
 And in vertuyse to be parfyte. 300
 And quhen he come to rypare eld,
 That he mycht hymself yeld,

He sat his hart one heare thing
 To her and haf vndirstanding.
 And quhat his hart printyt within, 305
 He held wele, and fled ay syne.
 And be he com to sewine yere,
 He cuth langage spek sere,
 And vndirstand tham rycht wele,
 God had hyme send sa gret cele. 310
 And als of that eld was he
 Lik to a formulare to be,
 Of quham men suld behold the ded,
 That God honoure wald and dred,
 And thare-with hou thai suld be 315
 To thare nychtbourne in cheryte.

Fol. 194 b.

In the land that tym than was
 A man that schane of halynes,
 And led his lyf but ony blame.
 For-thi of hyme fere ran the nam— 320
 Sa fare that the forsad Kyng,
 Was wytryt wele of his lyfyng,
 And that he he come of kingis kyne,
 Sic as wes Irland withine,
 And Columbe had to his name, 325
 A man that was but ony blam.
 Sic request he hym than mad,
 That he come til hym but abad.
 The Kyng than with hym tretit sa
 That he tuk with hym Mocumba, 330
 For til enforme fyrst, and lere
 In vertuse and in science sere.

And he that abil was and yyng,
 Folouyt his mastir in al thing,
 And wald consawe ful sutelly 335

	Quhateuire he taucht in til hy, And in his hart wele held it, Ay retentywe he had a wyt, And had hym in sic degre That his ourmen be sutelte	340
	And les than he in gret meknes, He wald ourecume. And neurtheles He kepyt ay his innocens Of al man but offens. And growand ay furth he wes	345
	In vertu and in gudnes. And for he doutyt for to fal, Til abstinens he gef him al, And held his flesch vndirlout, For dred it suld worth stout	350
	A-gane the saul, and ger hym syne, And let hym hewins blis to wyn, And gef hyme to prayere and wak, Hyme to God seruand to mak. And God his hart able ay mad	355
Fol. 195 a.	To lere that he wald but bad, So that of thre moneth the space All warldis wit, be Godis grace, And service als of Haly Kyrk, He leryt al, and wes nocht irk.	360
	And hereof suld na man ferly, Gyf he consyderit suthfastly That quhare the Holy Gast will be Mastir, but dyffyculte He ma gere man consawe althing,	365
	But bysynes or trawalyng, As of Salamon we red, That was the wysest man but dred, Within the space of a nycht, Of al that wit he gat the slycht,	370

Thru threching of the Haly Gast,
 That is best mastir in til hast.
 For to God as we ma se
 Nathing may inpossible be.

Thane fra Sanct Colme had persawing 375
 How clerly Godis grace can schyne
 In Mocumma be syndry thingis sere,
 That in hyme he saw apere,
 Til his disciplis sad of hyme :
 " Yone man that schenis as a yeme, 380
 " I ame nocht dingne to lere trewly,
 " Fore angelis oft tyme sen haf I
 " Repare til hyme and kene hyme al
 " That he wald lere, gret and smal,
 " And namely hou he Haly Wryt 385
 " Sal vndirstand and expound it."
 Quhen thai herd this, thai had inwy
 Agane Mocumma, fellouny
 And dyspyt, because that he
 Wes lowit in that degre. 390

Bot Sanct Colme, that thare enwy
 Persawit and thare fellouny,
 Lowit Mocumma fere the mare,
 And honouryt hym than he did are, 395
 And oft with hyme held carpying
 Of lestand lyf and hevynly thing,
 And wald him schaw al priwete
 That in his thocht consawit he.
 Nocht be the thocht Mocumma
 Wist his mastir lufit hym sa 400
 As he be sere assay can fele ;
 Yet pridynt he hyme nocht a dele,

382. of tyme.

385. the haly wryt.

394. he did thare.

395. of with.

399. thi thocht.

Fol. 195 b. Bot the sammyne humylyte
 He had befor, ay kepyt he
 In honest conuersacione 405
 And stratnes of relygione.
 For-thi the grace of God grew ay
 In hyme bath nicht and day.

Than rane the fame of hym rycht wyd,
 In all Irland, in al syd. 410
 Ful gret ioy Sancte Colme than mad,
 That he sic a discipil gottine had ;
 And Mocumma was rycht glad,
 That he sic a mastir had.
 And for thare cause that sa haly ware, 415
 Men come to tham of landis fare,
 Til haf thare informacione,
 And alsa for thare benyson.
 And yet come foreowt ma
 Thane to Sanct Columbe to Sanct Mocumma ; 420
 For ferly thai had, that he,
 In sa schort tyme, suld haly be,
 Bryngand hyme gyftis fare and gret,
 As for his clething and his met.
 Bot thereof he wald nocht ; 425
 For he by warldis gud set nocht,
 And namely for his fadir sak.
 Bot thareof wald he nocht tak.

And for he wald nocht knawyn be
 With the men of his cunctre, 430
 He determyt in his thoct,
 That dwel thare langare wald he nocht,
 Bot pass in vnchut land but bad,
 Quhar na man knowlag of hym had.

And sa to do that, he his wil 435
 Set, sad his Maistere til,
 That of his purpos wes blyth.
 Fore-thi he sad til hyme alswith :
 " Der son, in Crist I lowe God ay,
 " That He has leryt thus to say ; 440
 " For it that thu has sad me til
 " Of ful parfyt men is the wil.
 " And now, dere son, I sal tel the
 " Al vtrelly myn priwete ;
 " That is, that myn wil has ben ay 445
 " Of myn kith to pass my way,
 " Withthi that I had the wil
 " Of thi kyne and myn thare til.
 " Bot for thi kyne I lett yt mare
 Fol. 196 a. " That, gyf thu sa dide, wald haf care ; 450
 " For thu thare suffrant ioy is now.
 " Tharefor, wil thu myn consal trew,
 " Thu wyne thare gud lufe and lewe—
 " For sagat ma we best eschewe—
 " And that done cum agane me til. 455
 " Thane ma we pase quhareeuir we wil."
 The yung man said : " Ser, I haf nane
 " Fadir now bot God alane,
 " Fore Quham fadir and modir bath
 " I wil forsak to thaim be lath ; 460
 " For thu nixt God is my fadir,
 " And Haly Kyrk is my modir.
 " For-thi I wil lewe be na wyse
 " Thi cumpany na thi seruice.
 " Fore quhare thu gays, wil I ga, 465
 " Til ded tak ane of ws twa."
 His mastir than gret ferly had,
 And in his hart gret ioy he mad,

Quhene he the gret deuocione
 Of hyme herd and the perfeccione. 470
 Thane sad he : " Son, til thu in yuthad
 " Was stad, a barnis nam thou had,
 " Bot for thu yuthad has warpyst
 " And is parfyt man in Cryst,
 " Thu sal be callyt Machore, 475
 " And lewe the name thu had before."

Sanct Colme gert thane aparel
 A bat sture with wetale,
 And sped hyme to the se but mare
 With al that wald with hym fare, 480
 His ferme hope in Hyme setand
 That has to stere bath se and land.
 Thane Machore fyrst in the bat wan,
 And reprowyt the mastir man
 Of his tary and his slawnes, 485
 That he to saile sa lethand wes.
 Than, helpand God, thai saylyt a quhyle,
 Til thai come nere the ile
 Of Iy, and thare saile strak,
 And thare thocht land to tak. 490
 Ane Melluma in that sythware
 Come to the se, and saw thame thare,
 And knew Sanct Colme, and wes blyth,
 And at hym speryt alswyth,
 Gyf he one land wald be. 495
 And he sad : " Ya." Thane in the se
 The carle wod to the bat but bad,
 And to the land quhen he thame had,
 Thane sad Sancte Colme : " Ar we al here ?"
 Sad Melluma : " Ya, now ser." 500
 Sanct Colme gert thame cum hym before,
 To se, and myssit Sancte Machore,

Fol. 196 b.

That yet in his prayere lay.
 Sancte Colme than to the carle can say :
 " Yet wantis ane and is mare 505
 " With god of hewine than we al are."
 Thane passit the carle and sperit, gyf he
 To the land dry borne wald be.
 " Ya," sad he ; and but mare
 Dry to the land he hym bare. 510
 Thane Colme of his cummyn wes blyth,
 And athyre kyssyt vthyre swyth,
 And recommendyt gretumly
 Of vertuse lyf and of haly.
 Thane sad Sancte Colme: " Bruther, blissit be 515
 " This place ; and pray to God that He
 " Send His angel to blyse it,
 " Sene we to cum here is hapnyt."
 And as he sad, quhen thai had done,
 Oure al the ile thai passit sone, 520
 And fand it rycht profytable,
 And to duel in gud and abile.
 And out of Irland in a quhyle
 Men may wele sayle in that ile.
 And as thai socht had the place, 525
 Thai fand quhare a fare sted was,
 Enhournyt with treis sere,
 And spryngand wellis fare and clere.
 Thane sad Sancte Colme, he wald thare,
 Duel, and pas na forthyr mare. 530
 A mansione than fyrst thai mad
 To Sancte Colme and but bad.
 And syne a mansione sufficiandy
 Thai mad to Sancte Machore in hy.
 And til al the lawe thai wrocht 535
 Placis til indwel as thai rycht thocht.
 Sancte Colme duelt tharein thane
 As Abot and haly mane.

- Syne thai saw ane vthire ile,
 That thai mocht saile to in a quhile, 540
 That Mule hycht ; and thare to preche,
 And Cristine folk als to teche,
 Sancte Colme send his dyscypil here
 Sancte Machore, that wes hym nere.
 Fol. 197 a. The quhilk, as he com in that land, 545
 Sewin myssale vgly he fand,
 At askyt of hyme sum thing
 Of cheryte and his blyssyng.
 In Godis name he bad tham pase
 To sum watir that by was, 550
 And wesch thame. And sa dyd thai,
 And gat thare hele but delay.
 And as thai clene ware, with a stewine,
 Machore thai lowyt and God of hewine.
- And quhen he thare had ben a quhile 555
 And prechyt oure al the Ewangel,
 He come to the ile of Iy,
 Til his mastir, and wes besy
 To study into Haly Wryt,
 And oft time put it to wryt. 560
 And as he a nycht cane wryt,
 A thing quharein he had delyt,
 Before the end of it he mad,
 The lyt hym falyet ; and than he had
 Ferme hope in God of hewine, 565
 One his fyngyre end blew ewine,
 That as a candil brynnand lycht,
 And til done he had gef hym sycht.
 And sa hapnyt that sythware,
 A lytil barne for til be thare, 570
 And saw hou this ferly fel,
 And to the common cuth it tel.

	Than had thai fare mare il wil	
	Thane befor Sancte Machore til ;	
	Namely for thai nicht nocht	575
	Sic merwalis wyrk as he wrocht.	
	Syne as il men tuk to rede	
	Nedly for til haf hyme dede ;	
	Bot for thai durst nocht opynly	
	For his mastir do sic foly,	580
	Thai, to fulfil thare entent,	
	Poysone with ane innocent,	
	Say he suld the les it think,	
	Thai send hyme, myngyt into drink.	
	Sancte Machore sperit at the barne,	585
	Quha the drink send hym rycht yarne ;	
	And he sad hyme the suth hale.	
	Thane wyst Sancte Machore be his tale,	
	That in that drynk wes felloun gyle.	
	Yet thane he tuk it, and cane smyle,	590
Fol. 197 b.	And sad : " Thar is brethyre fals,	
	" And fra cheryte ful fare als,	
	" That me of this warld wald bryng,	
	" That neuire myse did tham in ony thing ;	
	" And now war ful gud to me	595
	" To be vysit, and with God sene be,	
	" And as God wil, sa mot it be."	
	With that the cop in hand tuk he,	
	And sanyt it dewotly.	
	Thare mycht men se a gret ferly,	600
	Hou the cop he heldit done,	
	And al that was fel poyssone	
	Fel of the cope, and hou the lafe	
	Thareof to the cop clafe.	
	Syne that lycure he drank thare	605
	But felyng of ony sare.	

The chyld syne tald tham that hym send,
 As he saw fra end to end.
 Thane Sancte Machore prayt hartly
 God to forgyf thaim that foly. 610
 And as thai herd sik tything
 Of that barne of that ferly thyng,
 Thai ware inflammyt of the fyre
 Of inwy than ; and in gret yre
 To thare Maistere but delay 615
 Come, and thusgat can say :
 " Machore gerris men be sorcery
 " Trow he dowis merakile opynly,
 " And sympil men into thare sycht
 " Dissawis thru the dewylis mycht, 620
 " And is contrare til ws ay ;
 " For-thi, suthly, Ser, we say,
 " That we wil hale lef the,
 " And he langere with the be.
 " For-thi chese quhethyr thu wil 625
 " Gyf ws oure lewe or hald hym stil."

And thare Mastir herand how thai
 Sa spanly this tale can say,
 He was in perplexyte,
 Seand hou ane behowit to be, 630
 Othire to do away in haste
 His printyce that he lufyt mast,
 Ore thaim that he had fosteryt ay,
 Fra youthed to that day.
 He prayt thame to hald thaim stil, 635
 And he suld syne ouretak ther wil.
 Thane he kyst in his thocht
 In that case he best do mocht,
 Makand asyth to thame bath.
 And for to kepe Machore of skath, 640

Fol. 198 a.

616. thus gad.

618. trowis he dowis,

628. spāly.

639. makand a syth.

Thocht he wald with wilis dele
 For sawete of thame and thare hele.
 Sancte Machore he callyt a day,
 And til hyme thusgat cane say :

" My dere bruthyre, in priwete	645
" I haf for to say to the.	
" And fyrst, I pray the thu wil	
" Be na way tak in til il.	
" Bruthyre, thu wat that quhyle	
" Ihesu sad, in the Ewangyle,	650
" ' Quha lufis his saule mare than Me	
" ' Ma be na way My serwand be,'	
" And til His printyse can He say :	
" ' Passis thru the warld oure way	
" ' And til al men the Ewangelis teche	655
" ' And to tak baptysme thame preche.'	
" Hou ma we thane this word fulfil,	
" That in a nuk here lyis stil,	
" And bot of oureself thinkis nocht,	
" And of sawle hele na thing wrocht	660
" Of fele folk that wydquhare	
" In fawt of techyng tynt are ;	
" And namely sene we haf mycht	
" Of body and of science slycht ?	
" Ryse we, tharefor, and dress ws til	665
" Godis bydyng to fulfil.	
" And for my eld, as thu ma se,	
" To lyf in quyet accordis me,	
" And for thu yongare is thane I,	
" Scharpare of wyt and mare mychttty,	670
" In Godis name thu tak one hand	
" To pass into fere land,	
" And preche Godis word alquhare	
" To thame at in wanetreutht are,	
" And press the bysyly for to wyne	675
" Thare sawlis that lyis in syne."	

Sanct Machore sad : " Mastir dere,
 " Gud is I do as ye me lere,
 " For youre prayere and youre consele ;
 " For that to me ma mast awale." 680
 Quod he : " With myn oracione,
 " Mad hartly with deuocione,
 " I sal helpe the but fenyeyng,
 " And help the in al vthyre thyng.
 Fol. 198 b. " Eftyr my possybilyte, 685
 " Dere sone, I sal helpe the."

Sewine mene thane he taucht hym til,
 To serwe hyme and to do his wyl ;
 And byschape staf gef hym alsa,
 And belt, and of his clathis twa, 690
 And bukis, that ware necessare
 To hyme to prech godis lare,
 And ordenyt hyme a galay,
 And wytale tharein gert he lay.
 And thus to mak quyet and pece 695
 Of it he wyst fellouny wes.
 Tharefor, as Machore was redy
 To pas the se, Sancte Colme in hy
 Gert al his printeyss cum before
 Hyme in absence of Sancte Machore, 700
 And sad to thame ; " Sonnis dere,
 " I haf you fosteryt mony yere,
 " And wat, gyf ye wil one meyne,
 " That I alway has besy bene
 " Til infourme yu in cheryte, 705
 " And in sawle-hele thochty to be.
 " And for youre hartis ar herd as flynt,
 " I haf myn trawale tynt,
 " For in youre hartis ye had ithandly
 " At yone haly man ay inwy, 710

" And ye ware bowne ay to do il
 " Til hyme that neur mysdid yu til."
 Quhen he had this sad and mare,
 Thane thai repentyt tham sare
 It that thai had don before 715
 Agane cheryte to Sancte Machore,
 And sad : " Fadyr, wele wat we
 " We haf mysdone in that degre ;
 " Bot now reconsel ws hyme til,
 " And now ws get his gud wil." 720
 Sancte Colme thane, that besy was
 Betwene thame for to mak pece,
 Callyt Machore and tretyt sa,
 That he betwene thaym pes can ma.
 Sancte Machore than his lewe tuk rath 725
 At mastir and at brethyre bath,
 That with hyme to the se can pas,
 Repentand thame of thare trespas ;
 And of now lewe has tane,
 And kyssyt thame euire ilkane. 730
 His maister thane and he mad wa
 That thame worthy part in twa,
 And kyssyt oft at thare partyng
 With regrat and with gretying,
 Fol. 199 a. And ilkane cane uthyre blyse 735
 With wordis of gret teyndirnes.

Thane to the galay went Machore—
 And Sancte Colme quhare he was before—
 And helpand God, saylyt the se
 But distrowbylance in dais thre 740
 And ewine north in Scotland
 Arywyt, quhare thai fand dwelland
 A Cristine man that Farcare hycht,
 That ryches had and mykil mycht,

That prayt thame for to say, 745
 Quhen thai come and quhat ware thai.
 And thai sad hyme the suth alswith.
 Thane wes this Farcare ferly blyth,
 Quhen he sen had Sancte Machor ;
 For he hard spek of hyme befor, 750
 And because of his renowne,
 This Farcare had hym til his towne,
 And al that nedful til hyme was,
 Gert get til hyme mare and les,
 Thankand God abeowe the lawe 755
 That he wes worthy sic gest til haf ;
 For he in schort tym gert hyme be
 Parfyt in double cheryte ;
 That is to say, with God and mane.
 And tharewith his luf he wane, 760
 That he sad till hyme : " Fadir dere,
 " Lo ! al thir landis are myne here
 " And is my herytag al.
 " Forthi this place tak thu sal,
 " To mak quhare-euire thu wil a place. 765
 " And gyf ony of myn ofspryng, percase,
 " Ganesais it, waryt mot he,
 " Til he thole the bruk it fre."
 Sancte Machore thane thankfully
 His gyft tuk, and al the place by 770
 Socht to and fra, til he fand
 A sted til hyme wes gannand,
 Besyd a watyr bank, that rane
 Into the se, and lyk was thane
 As it a byschopis staf had bene. 775
 And fra Sancte Machore had it sene,
 Til his disciplis can he say :
 " Lo ! here myn dwelling place for ay,

752. hed hym.
764. thus place.

757. scort tym.
766. ospryng.

762. this landis.
768. brukyt fre.

763. hs my.
777. can say.

	"For my master to me cane tel, "That I in sik a place suld dwel."	780
	Thane gert he bygyne thare be mad Til hym as he mystere had. And syne til al the lawe gert he	
Fol. 199 b.	Bygyng mak in thare degre. And eftyr that he gert wyrk	785
	Be craftly men a costlyk kyrk, And that men callis yet, "Of Sancte Machore the seg ore set."	
	Ser warkmen syne on a day, That had gret thryst, can til hym sa :	790
	"Dere fadir, wit ye quhen we swink, "That we haf gret fawt of drynk. "Help us, tharefor, gyf ye may."	
	Thane Sancte Machore but delay Gat gud watere in fusione,	795
	At servis yet til al the towne, And springis yet as it did thane, At prayere of that haly man. And fele that of that watir drank	
	Gat hele, and hartly God can thank.	800
	That was the fyrst merwal that he Wrocht, that quhen men mycht se. That now the name has Scotland, Bot Pychtis thane in it ware duelland.	
	Thane come til hym of placis sere	805
	Mony printeise that redy were, Til vndirly his dyscypline, And fore to tak of hyme teching.	
	Thane duelt a mane nere by, Relygiouse and rycht haly,	810
	That to name had Dewynnik,	

	That Godis yok bare on his nek, And to Sancte Machore com a day, And til hyme this he can say :	
	" Gud Ser, behald, and thu ma se, " Hou fele folk in this cunctre " Are yet habandonyt mony wise " * To mak till mawmentis seruice, " And thus have nerhand nan to schaw " Goddis word, or ger men knaw " The nerrest get till hewynis blis. " Forthi, Master, my consall is, " That thu in this cunctre duell still, " Goddis Wangel for to preche till	815
Fol. 200 a.	" Thir Pictis, at are lath to trew ; " And I with Goddis helpe will now " To thame of Catnes but mare gang, " That Cristlne treutht is myskennand lang, " Amang thaim Goddis vord to schaw, " To ger thaim God parfitly knaw." Sanct Machor sad : " That quhethir na we " Sal ilkane vthire eftire se ? " And he sad : " Yhis, yeit forow Criste " Ve sal eft met in His bewiste, " And bruk vith Hym ay lestand bliss. " Bot, dere Fadir, I pray the this, " Ffor ded nerhand abidis me, " To tak, fra I be gane fra the, " That thu wald, eftyr I be dede, " Ger bring my body to this stede, " And ger it grawine be, quhar I " Had mad my duelling ithandly." And he heicht hym he suld do swa. Atheris thar lewe with that can ta, And Dewenik can to Catnes pass,	820 825 830 835 840

* Handwriting changes.

820. *ger* is corrected from *her*. 825. thus pontis. 836. I pray the thus.

To folk that than wntreuthfull wass,
 And sped sa weile in schort tym thare,
 That thaim parfit in Godis lare
 He mad. Bot yet than Sanct Machor
 Ffurth preichit as he did befor 850
 The Pyctis, and swa sped that he
 Gert mast part of thaim cristnit be ;
 And namely he gert master men
 Trew, that wntreuthfull war to than,
 Bath thru the lare he can thaim lere 855
 And thru schauyng of merwalis sere ;
 And thar templis distroyt wydquhare,
 And ydolis that into thaim ware.
 And thusgat lang tym trawalyt he
 Of Goddis corne wynnare to be. 860

Syne tyd one a tym to gang
 Apone the feild his corne ymange,
 And saw a bare mekill and gret
 Defoull the corne with feit, and ete,
 And do gret skath. And thane sad he : 865
 " In Goddis name I commawnd the,
 " That thu in that sted stand still."
 And onone Sancte Machor com hym till,
 And strak hym with his staif onane,
 Fol. 200 b. And he sowne turnyt till a stane, 870
 And in that schape sa standis he
 A yard-stane, as men yeit ma se.

Syne Machor com into a place,
 And saw a man that mykill vas,
 And in that cuntre duelling mad, 875
 And to his richt name Dinon had,
 And was payeme, and richt crafty
 In fendis warkis and sorcery.

And he wald oftymys ger men ven,
 That sewine hedis on hym had ben. 880
 And quhen Sanct Machor sen hym had,
 He ferlyt first, and syn but bad
 A psalme he sad, begynnand thus
 Of Scriptur : " Exurgat Deus ;"
 And or he of that psalme mad end, 885
 Thru Goddis mycht, it was wel kend
 That he na hedis had but ane.
 Fforthi that tyrand or he fane
 Of Sanct Machor fell to the fet,
 And for his synnis sare can gret, 890
 Prayand hym for Goddis sonnis sak,
 That he wald Cristine man hym mak.
 And he sad hyme, withthi that he
 Wald lewe his sorcery, and be
 Gud Cristine man, and Cristine fay 895
 Ffra thinefurth treuli kep alway ;
 Anentis God he suld hym wyne
 Fforgiffines of his mykill syne.
 And he hicht that with full gud will
 All hail his byding till fulfill. 900
 And Sanct Machor gert hym richt than
 Resawe baptym, and swa hym wane,
 And tacht hym weill in Cristine fay,
 And leit hym syne pas hyne his vay.

 Ane vthir tym Sanct Machor yed 905
 Perchand and sawand Godis sed,
 Men brocht a man that was blind borne,
 And seit hym Sanct Machor beforene,
 And prayt hym fulfare that he
 Thru his prayere wald gere hym se. 910
 And he that reucht ay in hert had,
 Tuk wattir and blissit it but bad,

And thare with all ennoyntit richt than
 Fol. 201 a. Oure corce the eyne of that blind man,
 And sad till hym: "Luk vpe and se." 915
 And as he bad, richt swa did he,
 And saw als clerly allkine thinge,
 As he of sicht had neuir merring.
 And he that na tyme saw befor,
 Saw than, and lowyt Sanct Machor, 920
 Quham thru, the sicht God swa hym gefe.
 And one the same did the laiffe,
 That saw or herd this gret ferly,
 Yauld thank to God full increly.

Ane vthir tym as he can stand, 925
 Goddis word to folk perchand,
 That stud about hym invirroune,
 Men brocht a dede cors ovt of toвне,
 And lad it done befor his feite
 With lamentacion and greite. 930
 And Synchenus to name he had.
 Sanct Machor than speryt but bad,
 Quhen that he was, or of quhat kin.
 And thai per ordir tald till hym,
 And als that he of kine was nere 935
 To gud Sanct Colme, to God sa dere.
 And fra Sanct Machor that herd tell,
 Apon his kneis sone he fel,
 And prayt till God one sic a wyse,
 That at dede man lof and cane ryse. 940

And swa with prooff of mychtfull dede
 He strinthit alway Godis sede.
 And ferleis wrocht he than sa feile,
 That he mad mony payene leile;

Ffor he to thaim was sic myrroure,
 That he gert thaim leif thare erroure. 945
 God grant ws grace that we do swa
 Out of this lyff or that we ga.

Off this Sanct Machor the fame rane
 Thru sere land, til full mony man 950
 Of ferleis that thru hym God wrocht.
 Ffor that of syndry landis men hym socht
 Ffor to purches his benysone,
 And haf of hyme instruccione.
 Amang vthire, twa of Irland 955
 That herd tell of hym tythand,
 And yung, sum dele letteryt ware,
 Till hyme sa besely can spere,
 Fol. 201 b. And socht sa long til thai hym fand,
 Quhare I sad are into Scotland, 960
 Yarnand till haf instruccion
 Of hyme and informacion,
 And how thai suld Haly Wryt
 Vndirstand, and vndo it.
 And he resawit thame full weile, 965
 And all thare yarnyng ilke dele
 He tyd thame, and full sobirly
 Enformyt thaim full parfytylly
 Of Cristine treuth, of lyf at sall
 Ay laste, and of sawle-heile withall, 970
 And mony vthir spedfull thing.
 Bot he in thame ruit his teching ;
 Ffor, fra that thai thare leif had tan,
 Thai na tyme for to scorne hym fane ;
 And his lare and amonesting, 975
 Thai sad, was richt nocht but hething,
 And tharwith callit hym "ypocryt."
 Bot tham reuengit was full tyt ;

Ffor nocht fere thine in till a sted
 Suddanly thai ware all deide, 980
 And schot in till gong stinkand,
 Quhar nan of freyndis thaim fand.

It hapnyt a tym into ware,
 Quhill Sanct Machor was duelland ther,
 That he for faut of weile tyd land, 985
 Gert teile a mekill feild of land ;
 And, thocht it was leyne and dry,
 He socht to saw thare bere and ry,
 In Goddis larges assouerland,
 That it suld grow weile in that land. 990
 Nocht-thane his seruandis had ferly,
 That he gert teile ald land and dry,
 And namly for thai west but dred,
 To saw that land, he had no sede.
 Than he sad to thaim that swa thocht : 995
 " God is mychty to helpe, dred nocht,
 " Quhar man na liklines ma se."
 To twa of his prenteis sad he :
 " Hald youre gat to my lord Ternane ;
 " Sa hym for sede haf I nane, 1000
 " Quhar-with my feilde that I saw may,
 " Hym into sic distres I pray,
 " At he at this tym wald help me
 " Of his seide with sic quantite." *

Fol. 202 a. That a gret bane of it rycht tyt 1005
 Intil his throit clewit sa faste,
 That he to de was sare agaste ;
 For he mycht swely it for na slicht ;
 Na out till put it had na mycht.
 Than was that wrache wondir wa, 1010
 Persawand weile he was sted swa ;

For he tholit in till that houre
 Lyk to the dede mony herd schure.
 And als wa had he schame to tell
 Quhy he that fische to the tend fell, 1015
 For his delit had etene thane,
 That acht was to that haly man.
 Yeit than with quaquand voice sad he
 To thaim that vare his maste priwe :
 "To me that sted is in this wath, 1020
 "Yhone Goddis man ye bring me rath ;
 "For I will grant hym but delay,
 "The thing quharfor he can me pray."
 His mengye than foroutine more
 Passit, and brocht hym Sanct Machor, 1025
 Fra quham he askit forgewine,
 At he had nytit hym his askine ;
 And tharfor mekly prayt he
 That he wald of his pitte.
 And that erth that he askit hade, 1030
 He gaf hym thare but langer bade.
 Sanct Machor blissit hym one ane.
 Out of his hals than lape the bane,
 And he mad haile als smertly wes,
 As man that neur weste of seknes. 1035

Sanct Machor than mesuryt the place,
 That lang and brad and richt plan was,
 And in a litill tym gert wirk
 Of treis fare a cumly kirk.
 And quhasa reddis thus ma see 1040
 How besy that gudmen suld be
 For till obeis in althing
 Of haly men to the bidding,
 And namly ane one alkyne wise
 Quhar it twechis Godis seruice. 1045

For, lo, he that litill before
 Mad rud answe're to Sancte Machor,
 Thru priyd and awaris gredy,
 And Godis man dispituisly
 Fol. 202 b. Fra his presens chasit away, 1050
 Is now ful fayne hym for to pray,
 And spek ful reuerendly hyme till,
 And als to grant hym al his will.
 This is litill of it we rede
 Of Sanct Machor his mykill dede, 1055
 And of the merwalis that he wrocht
 To Pectis land, fra that he socht ;
 For I can nocht the teynd part tell
 Of gret ferleis that thru hym fell.
 Bot gyf that I say suthfastly, 1060
 It was nocht thru hyme anerly,
 Bot God was the mychty Makare,
 And Sanct Machor the furth-schewere.

Sanct Machor than set all his wit
 To cun parfitly Haly Writ, 1065
 Thocht that he thar parfit was
 Thru plentwis gyft of Goddis grace.
 In till his study sait a day
 Quhen ane com, and can till hym say :
 " Syre, Sanct Ternane, the byschepe, nere 1070
 " Is cumyne to spek with you here,
 " And of his clerkis gret party."
 Sanct Machor than with gret hy
 Left the study and the buk,
 And of his clerkis with hyme tuk, 1075
 And met Sanct Ternane reuerendly,
 And halist hyme and his cumpany,
 And he hailist hyme aganes his.
 Thane can athir wthire kis.

S. MACHOR.

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	And Sanct Machor till his herbry	1080
	Sanct Ternane leid full reuerendly.	
	And firste in kirk enterit thai bath,	
	And to thare vrisone went rath.	
	And syne thai blissit athir wthire,	
	The bischope first, and syn the tothire.	1085
	Syne, eftire all the cumpany	
Fol. 203 a.	Had kissit entrechangeably,	
	And he than thame resawit had,	
	A schort sermone full wisly mad	
	Of paciens and cherite,	1090
	Recommendand humilite.	
	Syne eftire, as the custum was,	
	He led hym quhar he suld tak ese,	
	And mad hyme mery for to fare,	
	And als thame all that with hyme ware.	1095
	Sanct Machor than full gret ioy made	
	That he sa dere worthy gaste hade,	
	And the Bischope full fane, that wane	
	The knowlage of sa haly man.	
	Than held thai wele lang sermonyng	1100
	Of haly lyf and hewinlik thing,	
	And till that thai sait at the burd,	
	Amang thaim wes nan vthire word,	
	Bot fed thaimself with gastly fud	
	And gaynand drink thareto and gud.	1105
	Thane come to thaim gret company	
	Of deuot men, that encrely	
	Requyrt thaim with awisment,	
	That thai with Goddis iugment	
	The priwete mare opynly	1110
	Wald expone thaim and expresly.	
	The Bischope thane wonderit was	
	Of thare wnwit and simplines,	

Sad to thame : " My childere dere,
 " This demand that ye askis ws here, 1115
 " Is a demawnd without profit ;
 " For quhat man is he sa parfyt
 " That can tell Godis priuite,
 " That be na way ma witine be.
 " Na manis wit ma strek thartill, 1120
 " To consawe it thru kindly skill,
 " That He in till His forseying
 " Reseruit till His awne witting.
 " And tharefor rycht gret foly is
 " To you to spere or tret of this." 1125
 Sanct Machor als at thaim can smyll,
 Sayand : " A wis man sad wmquhill,
 " ' Sek na heyere thing than yhe
 " ' Na stallowart be na degre.
 " ' For quha is Goddis wit ma knaw, 1130
 " ' Or yet His consall hey or law ?
 " ' For Godis priue deme ma nocht,
 " ' Na all His gattis yet be socht.'
 " Forthi full gret foly it is
 " To sper that manis wit excedis, 1135
 " Or for till haf of it knawine,
 " That he ma cum to for na thing.
 " And tharfor lewe forthir to spere
 " The thing that ye ma neuir nicht nere ;
 Fol. 203 b. " For sperer of His maieste 1140
 " Fra his ioy sall donne thrungine be."
 And all tha that this demaund mad,
 Stud thane stane still and gret scham had.
 Sone eftir this thai ras ilkane
 And lewit, to thare awne ar gane, 1145
 And with euire common blissing
 That thai mad that haly departing.

Nocht lang eftire apon a day
 To Sanct Machor a man can say,
 That Sanct Dewynnik, into Catnes, 1150
 Thru gret eilde falyeit, and ded was.
 And quhen he one his dedstra lay,
 To thaim that nest war, he can say :
 " Sene that ye se ded sall me tak,
 " I coniure you, for Godis sak, 1155
 " That yhe for na trawall be irke
 " To bere my body to sume kirk,
 " Quharfor Sanct Machor has keping,
 " And pray hyme for the Hewynnis King
 " That he meyne one and thochtfull be 1160
 " Of his hicht that he mad to me
 " Of his gud will, at our partyng."
 With this of spek he mad ending,
 And yaulde the gast but mare abad.
 And thai that this commawndment had 1165
 To tak his body, war nocht irk,
 And one a bere brocht till a kirk
 That was bot litill fra that place,
 That befor to thaim lentynd was.

And quhen that Sanct Machor this tale 1170
 Has herd, as I haf tald you hale,
 He mad regrat and had disese.
 Bot, for he durst nocht God disples,
 That nicht but slepe all haile he lay
 In his prayere, till it wes day ; 1175
 And in that kirk with fleschely eyne
 Ful feile brycht angelis he has sene
 Fle vpe and doune, makand thaim play,
 Quharat the cors of Dewynnik lay.
 Than was Sanct Machor blyth and glad 1180
 For this fare sicht that he sene had.

	And one the morne, quhen it was day, Till his discipulis this can say :	
	" Lowe we all God, my brethir dere,	
Fol. 204 u.	" That has ws send a gud gestenere.	1185
	" Tharfor mak we ws redy tyt	
	" Hyme, as afferis, to visidte,	
	" And yeld till hyme forout delay	
	" That office that ws acht to say	
	" For worthi men, quhen thai ded are."	1190
	With that thai passit furthmare To the kirk, quharat Sanct Machor The angelis play had sene befor. Bot thai that the cors brocht thiddire, With it had gane thar way togiddir	1195
	Ner by of Creskane to the hill, And thar abad to reste in will. Bot Sanct Machor foroutyn freste Folouyt, and fand thaim thar tak reste.	
	And he and his thar with thame abad, Till thai the seruice all had mad,	1200
	That to sic deide men suld parteyne, Or ony wink come in thar eyne ; And syne bare the cors deuotely Till a place callit Bançhory ;	1205
	And thare solempni with honoure Thai grathit for it a sepulture. And one hym thare thai mad a kirk, Quhar God yeit cesis nocht to wirk	
	Thru his prayere ferleis full fele, To sek and sar folk gyfand heile.	1210
	Men callis that place quhar he lay Banchory Dewynn timer til this day.	
	Syne eftyr this tyme it befell That fra Sanct Colme, quhar he can duell	1215

In Scotland, come, because that he
 As pilgerame thocht at Rome to be.
 And fra Sanct Machor had witting
 Into the land of his cumyng,
 He fane nocht, quhill he with hym met. 1220
 And athire of thame for ioy gret,
 Thai war sa fane that thai met were.
 Sanct Machor than at hym can spere,
 In pilgrimag gif he wald pas
 To Rome, as till hyme tald was. 1225
 And he sad : " Ya." And Sanct Machor
 Thane blithar wes than euir befor,
 And sad : " With your leif, faddere dere,
 " Ye sall nocht pas and lewe me here.
 Fol. 204 *b*. " Forthi, sire, graunt me your gud will." 1230
 And he consentit sone hyme till.

Thane but abad thai mad thaim yare,
 And all thing that was necessare
 For thare passing thai mad redy,
 And held thare gat in cumpany. 1235
 Bot it ware langsum for to say
 The wondir that God in the way
 Wrocht for thame or thai com to Rome ;
 For thai exced all manis dowme.
 Bot at the last with swink and swet 1240
 Hiddir thai come ; and trawall gret,
 And wisit first Petir and Paule,
 Quhare pardone is and heile of saule ;
 And socht syne wthir placis sere,
 Quhar feile was to God full dere. 1245

Of Haly Kirk the cure had tane
 A Paipe of Rome, a mastir man,

Gregor, that was of gret renovne,
 And of haly opunyne.
 The quhilk, quhen he had herd that thai 1250
 War cumyne thar, but mar delay
 He send for thaim full reuerendly,
 And gert thaim cum till hym in hy,
 And thame resawit as his dere,
 Richt tendirly and with gud chere. 1255
 And syne full mykill sperit he,
 The cause quhy and of sa fere cuntre
 That thai come thar. And thai alsone
 With schort spek has the cause vndone,
 Sayand : " The cause of this trawall 1260
 " That we haf tane one hand but fale,
 " Is for to wyne lestand remede
 " Till our sawlis eftire our dede.
 " Ane wthir cause als haf we eke,
 " Petire and Paule here for to seke 1265
 " And mony wthir in this stede,
 " For Godis sake that tholit dede,
 " And for til haf youre benysone
 " And youre gud informacione."

The Pape Sanct Machor than can call 1270
 Till hyme, and of the Pectis all
 Mad bischope for his tyme to be.
 And tharewith his name changit he,
 And callit hyme Morise, that befor 1275
 Llang tyme to name had Machor.
 And swa as he had namys thre :
 Mocumna first in his cunctre,
 And syne Machor in-to the land
 Of Pectis quhill he was duelland. 1280

Fol. 205 a.

The Pape Sanct Gregor tharwith all
 Apone a day till hyme can call,
 And informyt hym sowne and weile

In all the office ilke deile,
 That suld parteyne to bischapis stat, 1285
 And mekly sad hyme syne this gat :
 " Lo, bruthir and in Criste sone dere,
 " Thru wescheyng of our handis here,
 " The Haly Gast has callit the
 " Of bischape to the dignite, 1290
 " That is chosine, and to the hicht
 " Trawale that for all thi mycht
 " In Goddis wyne-yarde, for to vyne
 " Feile folk that bundine ar with syne.
 " The wark of Wangeliste thu do, 1295
 " And the office that is the to
 " Committit, fulfill ilke day,
 " And vnreprofit kepe the ay,
 " And gaynand and vnchangeabli
 " As thu se ned is, thu chasty, 1300
 " In pacience argw and pray,
 " And in doctrine be besy ay."

And quhen the Pape one this kine wise
 Had weile informyt Sanct Morise,
 And blissit hyme and Sanct Colme bath, 1305
 Thai tuk thair leif, and sped thaim rath
 Towart thar cunctre for to gang.
 And one thar way trawalit sa lang,
 And ythandly or thai wald fyne,
 Till thai come quhar Sanct Martyne 1310
 Lyis—ware cumyne apon chaunce
 To Torone, to the toвне of France.
 And thare the bischope of that stede
 Vith his clergy met thaim, and leide
 Into the cite ful reuerendly, 1315
 And purwayt for thaim gud herbry,

And gert fynd thaim, till thai war thare,
 All that to thaim was necessare ;
 For God had schauyt hym that thai
 Var thankfull seruandis till hym ay. 1320
 Forthi the tyme that thai duelt thare,
 Fol. 205 b. He did thame honor far the mare,
 And did his mycht with full gud will
 To gere thame bath duell with hym still.
 Bot Sanct Colme, that wald na wa be 1325
 For na requeste fra his cunctre,
 His wayag hamewart tuk in hy.
 Thane of the cite the clergy
 Fful increly mad hyme requeste,
 Sene that he duell nocht wald, at the leste 1330
 That he wald thole ane of his thare
 Duell for to preche Goddis lare.

Thane was Sanct Colme full gretumly
 Abaisit and his cumpany,
 And haffand ferly held thame still. 1335
 Bot Sanct Morise of goddis will
 Sad till his mastir : " Fadire dere,
 " Quhat-euire it be that in this were,
 " That quhemfull be to you to do
 " As God hyme-selfe has sad ws to, 1340
 " It sall be done, I sa, be me,
 " How paynefull or how hard it be."
 " And thu," quod he to Sanct Morise,
 " Blissit be ay, and now blissit is,
 " Fforthi with Martyne and with me 1345
 " Sall hewynlik are and falow be
 " In hewynnis bliss, quhen thou art dede.
 " Bot yet shall thu duell in this stede
 " Thre yere, in Godis corne to wirk,
 " And strenth and confort Haly Kirk. 1350

"Tharefor strywe furth ay stalouartly
 "Ffor to confund oure ennymy,
 "And with prechyng and techyne wyne
 "Ffra hyme that he hankis in syne,
 "And in gud wark thi curss fulfill, 1355
 "Qubill God in hewine the tak Hym till,
 "And of richtwisnes thi full far crowne
 "The giff in hewine to thi werdoune."
 And quhen he thus had sad and mare,
 But bad he buskit hym to fare. 1360
 Bot Sanct Morise, that was full wa
 For to depart his master fra,
 To ger hyme duell a wile can lay
 His hand one hym, and thus-gat say :
 "My dere fadire, quhat thinkis thou 1365
 "As alyene to leff me now
 "Ymang vnknewine men, and swa
 "Thi way into thi cunctre ga,
 "Or but lewe and the benysone
 "Of Sanct Martyne pas of towne? 1370
 "It war nocht spedfull be na way."

Fol. 206 a.

Thane can his mastir till hym say :
 "Dere sone, suppos that I hame fare,
 "Forsuth the lewe sall I neuirmare,
 "Bot God this place has grathit the 1375
 "Yet all thire thre yere in to be,
 "And eftir of that curs the stryff
 "To hafe reward and lestand lyffe.
 "Bot yet thi yaryng till fulfill,
 "We will ga now the bischope till, 1380
 "And ask of new his benysone,
 "And leife that I ma pass of towne."
 The bischope rase than and hyme met,
 And tuk hyme and by hym set,
 And fandit, giff he ger hym mocht 1385
 Leif his purpos and chang his thocht.

Bot he mycht nocht for na kyne thing
 Ger hym leif purpos na etling.
 With that the nycht come, and that auld,
 That for na prayere than duell wald, 1390
 Tuk leif and haile the benysone
 Of the Bischope, and mad hym bowne
 In Sanct Martynis kirk to wakk,
 And fulfill clergy for his sak ;
 And all the nycht in prayer lay 1395
 Befor the fertire to the day.
 And, as men sais, that nycht but were
 To Sanct Colme wakkand can apere
 Sanct Martyne suthfully, and bad
 Llang tym and spekyn with hym mad. 1400
 And thar the buk of the Wangele,
 That in the grawe was lad sum quhile
 Besyd hyme, quhar he grawine was,
 He gef hyme frely in that place,
 The quhilk all his lyftyme held he 1405
 As a relik in gret dayntë,
 And left it, quhen he can dissess,
 In till his kirk, as resone was.

Than one the morne, quhen it was day,
 He buskit hyme to gang his way 1410
 But langar howne in till his land,
 To Martyne hyme recommendand.
 Fol. 206 b. Thane folouyt hym out of the towne,
 A fer way with processione,
 Sanct Morase with gret cumpany 1415
 Of lawide men and of clergy,
 And sa partyt, thoch thai war lath,
 With oft blissing and regrat bath ;
 For it is a full noyus thing
 Of dear frendis the departynge. 1420

Quhen day was gane, and it was nycht,
 The bischope of the place hym dycht
 To slepe ; and Sanct Martyne but were
 Till hyme slepand thar can apere,
 And sad till hym : " Lof God in hicht, 1425
 " And blissis Hyme with all your mycht,
 " And he His name of alkyne wyse,
 " And trew his seruand Sanct Morise,
 " That has visit you, and throu His grace
 " Benefice has ekit to the place. 1430
 " Forthi of Twrane the cite
 " May mak ioy als, and blith be
 " That Sanct Morise your patrone
 " Has gottine, and me to helpe yu llone.
 " For he till God sa thankfull is, 1435
 " That in till hewine with Prophetis
 " And Patriarkis he sall be
 " Rewardit into lyk degre.
 " For thai till hyme war as samplar
 " To lewe his kyne that mychty war, 1440
 " And this gret pilgrimag to tak,
 " As did Abrahame for Goddis sak,
 " And lewe all warldis welth and keyne,
 " Reward in lestand lyf to wyne."
 The Bischope than waknyt of slepe, 1445
 And to this vision tuk gud kepe,
 And his clergy can till hyme call,
 And word for word he tald thaim all,
 As I befor here tald till yow.
 And thai that richt weile can hym trev, 1450
 Hewyt vpe thar handis to the hewyn,
 And lowit God all with a stewine.
 Than all the folk of that cyte
 Ewire ilk man in his degree,

1427. he is name.

1429. Omits " That."

1433. yhone patrone.

1434. yone llone.

1447. till hyme say call.

With contryt will and ane assent, 1455
 To Sanct Morise but mare ar went,
 And hyme as fadire and saule-hyrd
 Fol. 207 a. Resauit sone, as thame weile byrde.
 And als the bischape of the place,
 That with the puple present was, 1460
 Of all his bischoprik the cure
 Betaucht till hyme of gret honour
 Of sprituale and of temporale thing,
 All to demayne at his lykine,
 Swa that to his dowme gret and small 1465
 That suld be downe, partenynt all.

And fra that he sic charge tuk,
 He trawalyt besyly, and wok,
 Till his discipulis for to preche,
 And als the puple besyly teche. 1470
 And the bidding of the Postill
 Full ythandly he tacht thaim till ;
 And of gud lyf and honeste
 Gud ensamplar to thaim first was he ;
 For he hymeself in word and deide, 1475
 But ony syn liff ay can leyde.
 The clergy than full gret ioy mad
 That thai sa worthy faddire had ;
 And the puple, as thaim weile byrd,
 Was fayne that gottine had sic ane herd. 1480
 For into thai thre yere and mare
 Sanct Morise was duelland thare,
 The kirk sa weile ay gouernand,
 That thar fell nocht into the lande
 Pestilence of beste na man. 1485
 And tharto weddire had thai thane,
 That thai wane froyt of land and se
 Thru his prayere in gret pleynte.

And till it hapnyt hym of chaunce
 Sa lang tyme for to duel in Fraunce, 1490
 Mony merwale God for hyme wrocht,
 That I into this buk wryt nocht,
 Ffor bath it war langsum to do,
 And I can tak na tyme tharto,
 Bot sped me schortly for to tell 1495
 Of his ending, how it befell.

Fol. 207 b. Tharefor, quhen that he duelt had thare
 Thre yere hail: and half but mare,
 He fell in till a lytill fewire,
 That quhile for cald will ger men cheuire, 1500
 And that seknes sa fast hyme socht,*
 That hyme full nere till end It brocht.
 Sex days than with sic herd stryfe
 Befor that he passit this lyfe,
 He gert his clerkis mak his grawe, 1505
 And in till his orator hyme haf.
 And his discipulis till hyme call
 He gert, and sad this till thaim all :
 " My sonnys der, now ame I seit,
 " Of alkine flesche to yeld the deit, 1510
 " And sall be mad sowne, as yhe see,
 " Of fleschlyk presone quyt and fre.
 " Lowit be that me has gewine
 " Grace ; my strife I haf weile strifine.
 " Fforthi gud thing it is to me 1515
 " To be lousit and with Hyme be.
 " For it nedis me nocht, I trev,
 " In flesche to duell langar for you,
 " For ye ar parfyt in althing,
 " Of grace haffand na kyn wanting. 1520
 " Tharfor, dere sonnis, beis nocht irk

"With gud werkis to stryng the Kirk,
 "And with gud dedis seit your will
 "Godis byding ay til fulfill.
 "Alkyne wicis ye put away, 1525
 "And luk ye Cristine treutht hald ay.
 "And ferme in pece and cheryte
 "And nehtbour lof, luk ay ye be."

Quhen that he this had sad and mare,
 Thai wer dissessit, and gret full sare, 1530
 And sad: "Der faddur, quhy will thu
 "All dissolat ws leif ws now?"
 And he sad to thame: "Sonnis dere,
 "I leif you nocht dissolat here.
 "I sall euirmar with you be, 1535
 "Bath quyk and deide in all degre,
 "Anent God ay intercessoure
 "Ffor youre weiflar and your honour."

The hous than gert he deuod all
 Of thaim that thar war gret and small, 1540
 Outane the bischopis that come thar
 To wisit hyme in that sithwar,
 And sic wthir religiouse
 He gert duell still in till the house,
 And prayt thaim for Godis sak 1545
 The takine of the cors to mak
 One thar froynttis, that thai mocht se
 And here the thing that than saw he.
 And as he bad, sa haf tha downe,
 And thai bath herd and saw alsone. 1550
 And by his heid than saw thai stand
 Ihesus, His Postulis xij ymang,
 And Sanct Colme and Sanct Martyng
 Besyd his bed, thai saw stand syne.
 Thane spak swet Ihesu, God of Hewine, 1555
 To Sanct Moryse with full myld stewine:

" Sanct Morise cum and with Me wone
 " In-to my fadir rik but hone."
 And with thir wordis he ras full rath,
 And gat apone his kneis bath, 1560
 And sad as hale and fere war he :
 " In manus Tuas, Domine,
 " My saule I gyf," and sayand swa
 He yauld the gast. And it can ta
 Ffeile angelis, and bar in hewyne 1565
 With mekill sang and full swet stewine.

The Bischape than and his clergy,
 A costly kirk gert mak in hy,
 Of siluer weile gilt for the nanys,
 And ennornyt with costlyk stanys, 1570
 And mad Sanct Moryse thare to ly,
 Enbawmyt weile and richly.
 And his sepultur mad thai syne
 Ewine syd be syd to Sanct Martyne,
 Quhar God, throw his gud prayer ay, 1575
 Cesis neur, yeit nicht na day,
 Fferly werkis for to wirk,
 To ferme our treuth and strinth of kirk,
 In lofyng of Hym that of nocht
 This warld and the lawe has wrocht ; 1580
 For thar is wrocht euire ilke day
 Sa gret wondir, that I ne tell may,
 Of Sanct Morise throw the prayere
 To folk bundine with seknes sere,
 That I dar nocht record all now ; 1585
 For sume perchaunce suld me mistrew.
 For deiff men thar gettis heryng,
 And blynd men als parfyte seyng,
 Fol. 208 b. And halt men als thar gettis bute,
 That seknes has in schank or fut, 1590

And dume men als thar gettis speke,
 That mekly will Sanct Morise sek,
 And full feile men of parlesy
 Gettis thar heile thar parfytyl.
 And sume throu ydropesy sa gret 1595
 Swolne that thai ma ete no mete,
 Ar mad swampe thar, throu the prayer
 Of Sanct Morise, haile and fere.
 And sume that brawne-wod of ther wit
 War mad and wterly tynt it, 1600
 And helpe has socht at Sanct Morice,
 Recouerit wit and war mad wise.
 And sume that payne had of the stane,
 Or seknes into flesch or bane,
 Or quhatkine vthir infirmyte, 1605
 That man or woman had, gyf he
 Or scho Sanct Morise socht increly,
 At hyme thar heile thai gat in hy,
 Throw mycht of Giffar of all grace,
 To Quhome he ay trew seruand was. 1610
 And swa gif God, that I ma be
 His seruand into sic degre,
 Out of this lyf that I may twyne
 But schame, or deit, or dedly syne.
 Explicit Wita Sanct Macharij 1615

NOTES.

NOTES.

S. NINIAN.

1-728. Cp. Ailred's *Vita Niniani*.

1-110. Cp. *Vita N.* Cap. 1.

1. Like other similar legends, this seems to have been used as a homily and was probably read in Church on the Saint's day. The first line evidently assumes that something has just been said about the Saint. The likelihood is that the legend was read after the lections in the office for the day. Compare the opening lines of the Machor legend.

2. *Quyke*, alive. *Blessit*, blessed, as shown by his works both during his lifetime and after his death.

3. *Into* frequently occurs with the sense of "in." *Mekil Britane*, Great Britain.

4. *Elderis*, forefathers.

5. *Kyne*, descent.

6. *Warldis wyne*, worldly possessions.

7. *Fra*, when, a frequent meaning.

9. *Wes howine*, was baptised. Literally the meaning is was raised or lifted, *i.e.*, at the font; hence "howine" came to signify baptised. Dr. Morris in his glossary to Hampole's *Pricke of Conscience*, cites the following passages in illustration of the word:

"Than at the fyrst of that case
The Kyng of Brettane *howyn* was;
And all the Barnage of his land
Than baptyst wes."—*W. C.*, p. 98 (Macpherson).

"Syne *howyn* he wes, and cald Henry."—*Ibid.*, p. 309.

"Or gif a man have *hove* a childe
God hyt forbede and shyld
That that chylde shulde any have
Of hys godfadrys, maydyn or knave."

—*Handlyng Synne*, p. 55.

"The fyrst Sacrament ys holy bapteme
Hove of water, and noyted with creme."—*Ibid.*, p. 294.

In, at. *Fontstane*, font, *i.e.*, the baptismal font.

12. *Cud-clath*, a cloth in which children were wrapped at baptism. "Last of al the barne that is baptizit, is cled with ane quhite lynning claith callit ane *Cude*, quhilk betakinis that he is clene weschin fra all his synnis, that he is brocht to the libertie of the Haly Spreit, that he suld lyve ane innocent lyfe all the dais of his lyfe, aye quhil he cum to the jugement seit of our Salviour." Archbp. Hamilton's *Catechism*, p. 192. Edit. Law. *Laucht*, received.

12. *At his macht*, with his might, as carefully as he possibly could.

13. *Goddis Son*, God's Son, *i.e.*, Christ as the Judge of all.

14. *Dedly syne*, mortal sin. *But smyt*, without spot or stain.

16. *In waste*, in vain.

17. The meaning is—For he so kept himself from sin.

18. *It wonnyt*, it dwelt; *i.e.*, the gift of the Holy Spirit which he received when baptised.

19. *Growine* of the text is a mistake for *growand* the proper form of the *pres. p.* "And as he growing was . . . so grew he in virtue" (l. 22). Cp. l. 49. See the corresponding passage in Machor, ll. 51-52. *Eld*, age.

20. *Rypare* is the *compar.* of "ripe." *And hymeselfe mycht weld*, and might control or govern himself.

22. *Forberand wantones*, abstaining from wantonness.

24. *Welfully*, plentifully.

25. *Entendand til his lare*, attending to his lessons or instruction.

26. *Late and are*, late and early.

27. *He beguth firste to lere*, he began first to learn.

28. *Ore*, before. The meaning of the line is—before he was five years of age.

29. *Hymeselfe led*, conduct himself.

30. *He suld dred*, he should fear.

32. *In al degre*, in every way.

33. *Leyrit* is the *p.t.* of "lere" (l. 27). *Syng*, sing, *i.e.*, the psalms used in Divine Service.

34. *Vndirstanding* must here stand for the object of understanding, *i.e.*, knowledge.

36. *Wer*, cautious, prudent, sagacious. *Vertuise*, virtuous.

39. "And apprehended very subtilly."

40. *In til hy*, quickly.

42. The parallel line in Machor is "Ay retentyve he had a wit" (l. 338).

43. *Hafand hyme*, etc., conducting himself in such wise.
44. *Ourmen*, teachers or superiors.
45. *And* seems to have the meaning of "if" or "though;" and the meaning of the passage is probably that his superiors, though greater than him in some respects, were less than him because of his great meekness.
48. *Of al mane*, etc., without giving offence to any one.
50. *Vertuse*, cp. the same word in l. 35. M., l. 146, *uertuse* is used with the sense of virtuous. In Bellenden's translation of Hector Boece, Dundee is described as a "toun . . . quhair mony *virtews* and lauborius pepill ar."
51. *And fore*, etc. And because he feared lest he should fall. *Had dout* means literally *had fear*.
52. *Til abstinence*, etc., he gave himself wholly to abstinence.
53. *Vndirloute*, *lit.* subject, in subjection.
- "The bestes bowet him alle aboute
Als til thaire lorde *vnderloute*."—*Cursor Mundi*, 677 (F).
- "The emy; that is, he that is wise in his awn eghen and will nocht be *vnderloute* til thi wil."—Hampole, Ps. viii. 3. c.
- "And *vnderlout* til thaim was he
Als god child an til elders be."—*Met. Hom.*, p. 109.
54. *For dred*, for fear. *Thra and stout*, wilful and strong.
56. *Or let*, etc., or prevent him from obtaining the heavenly reward.
58. *Abandonit*, abandoned, *i.e.*, surrendered himself to.
59. *And in wake*, and in watching, vigils. *Wake* rhymes with *mak* and is more frequently written *wak* or *wakk*.
62. The use of the double negative is frequent. See M., 584.
64. *Dedis*, conduct; *lit.* deeds. *Thankfully*, acceptably. *Stere*, to direct. Cp. *steer*.
67. *Cuth*, knew. "Mast he *cuth* o crafte and krok."
70. *Ore he wald irke*, before he would grow weary. *Irke* has an intransitive as well as a transitive meaning. Here it has the former, as in the following: "To preche also thow myght not *yrke*." Myrc. *Instructions for P.P.* 526. Swa that na man moght *irk* withalle. Hampole, *P.C.* 8918.
86. *That medful*, etc., that it was meritorious for whoso might.
87. *And cuth als*, etc., and also knew how, (or and was also able), to sow God's seed.
90. *He vmthocht hym*. The same phrase occurs in the *English*

Metrical Homilies of the 14th century. "And he umthoght him what was best," p. 79.

91. *Faute*, want. *Wynnare*, gatherer.

98. *Techure*, teacher.

101. *Dressit hyme*, prepared himself. *Rome*, S. Patrick is also said to have visited Rome, but the fact of his having done so is much contested. See Lanigan, *Eccl. Hist.*, i. 319, *et seq.*, and Todd's *Life of S. Patrick*, 481. Ninian's visit is placed during the time of Popes Damasus (A.D. 366-384), and Siricius (A.D. 385-399). At what time Rome began to be visited by pilgrims or ecclesiastics, whether for purposes of devotion or instruction, from the British Isles is unknown. Several of the earliest among the Irish saints are said to have had the intention of making the journey, but were hindered by divine warnings. Todd, pp. 100-116. For an excellent description of Christian Society in Rome at the period of Ninian's supposed visit see Mrs. Oliphant's *Makers of Modern Rome*, Bk. i., M. A. Thierry's *Saint Jérôme*, and S. Dill's *Roman Society*.

108. *Glad*, glided, passed.

"The sherand suerd *glaid* to the colar bane."—*Wallace*, i. 414.

"He kest the penis on the flore,
And son awai he *glad*."—*C. Mundi*, 16492.

"Als the gleme in the glasse gladly thow *glade*."—*York Plays*, 135, 272.

111-252, cp. *Vita N.*, cap. 2.

112. *Letting*, hindrance.

115. *And the Papis*, etc., and obtained an audience of the Pope.

130. *Clergy*. The usual meaning of this word is learning as opposed to ignorance. See *Piers P.*, B. iii., 164, and Skeat's note thereon. Here it stands for theological or ecclesiastical learning.

132. *Goddis yard*, cp. "God's vineyard." The same phrase occurs at l. 164.

142. *Cuth*, the more usual word is *can* or *cane*, did.

145. *The Pape*, supposed to have been Pope Siricius (A.D. 385-399).

147-157. Not in *Vita N.*

152. *Hird*, herd, pastor. *Goddis fe*, God's cattle. The modern phrase is "God's sheep," as being more in accordance with the phraseology of Scripture, as in such passages as:—"We are his people and the *sheep* of his pasture," Ps. 100; "Other *sheep* have I which are not of this fold," Jno. x. 16.

154. *Trawele*, labour, work.

156. *Smoryt*, smothered.

161. *Relykis*, relics, *i.e.*, of the saints and martyrs, which were much prized and sought after, inasmuch as God was believed, and is still believed by Catholics, to be pleased sometimes "to honour them by making them instruments of healing and other miracles, and also by bestowing spiritual graces on those who with pure hearts keep and honour them." Addis and Arnold's "*Catholic Dictionary*," 783; see also the article in Smith and Cheetham's *Dict. of Chris. Antiqq.*, sub Relics. *Releife*, provide. The word is not common, but occurs several times in the *Bruce*, as

"Thai had defalt of met, bot thar
Thai war *releivit* with gret plente."—xix. 803.

164. *Goddis yarde*, cp. "God's vineyard."

170. *In his gat hamewart*, on his way home.

178. *And aquynt al with hyme be*. *Aquynt*, "acquaint" is still used in the sense of acquainted, as in the song, "John Anderson," "When we were first *acquaint*."

183. *Semblit*, assembled, met. "A," when the first syllable, is frequently dropped.

186. They took leave of each other.

190. *Askit at* is still a common phrase. In the Life by Ailred the number of masons is not mentioned. Benedict Biscop is said to have built his monastery at Wearmouth, "*Romano opere*," with the assistance of workmen brought from Gaul. Bede, *Hist. Abbat.*, 5.

193. *God stirand*, God steering or directing him.

194. *Wele farand*, faring or doing well.

195. That were right glad at his reture. With *come* cp. Mod. Scot. "hame-come."

196. *Faryne* is the pp. of the verb *to fare*. *Cane frayne*, did ask.

200. *Teleman*, husbandman, labourer.

203. *Sawyne*, sown.

206. *Skalit it*, scattered or dissipated it. To *spil* is to destroy.

208. To lay waste that which was ill-built.

209. *He made had playue*, had levelled.

210. The meaning of the passage ending with this line is that the Saint's first care was to root out all error and false doctrine so as to prepare the way for the preaching and acceptance of the true faith. What has hitherto been called "*Goddis yard*" is here called "*Godis feilde*."

212. *Schaw*, saw.

214-215. These lines simply repeat in a different form what has been said before.

218. *And thole*, etc., and suffer no error to throw it down, or overthrow or supplant it.

219-220. He lived what he taught.

224. *Made feil wordy*, etc., made many worthy to sit down at God's Table, *i.e.*, fit to receive the Sacrament of the Lord's Supper.

225. *Cane fang*, did snatch.

227-252. An addition.

233. *Suerdome*, indolence. The author may have wanted to distinguish between "*suerdome*" and "*idilnes*." If so the first word refers more to the inward disposition, and includes the additional element of reluctance and unwillingness, whereas the latter refers merely to the outward conduct. The two words, however, have pretty much the same meaning, though "*to be swere*" by no means necessarily implies indolence, but chiefly, if not altogether, reluctance or unwillingness.

234. *Wicht*, valiant. So Barbour.

Than wes thair ane William francatss,
Wicht and pert, vitss and curtatss.—*Bruce*, X. 531.

236. *This* is frequently put for *thus*.

240. *And ful ithand*, etc. And very diligent in study.

241. *Leile*. Barbour has *leill*.

"Swa wroucht he than throu sutelte
That all the *leill* men of the land,
That with his fader wes duelland
This gud man gert cum ane and ane,
And mak him manrent euir ilk ane,
And he himself first homage maid."—*Bruce*, v. 293.

242. *Thewis*, manners. The word does not occur in Barbour, but is in frequent use among more southern writers. The Prompt. Parv. has "*Thewe*, maner or condycyon," p. 490; William of Palerne, "*Semlyest of thewes*," 518; and the M. Arthur.

"Of foo, ne frend, the sothe to say,
So vn-hend of *thewis* is there none,
His gentilnesse was alle away,
Alle churlysshe maners he had in wone."—1081.

243. *Large in almus*, liberal in alms. *Downyng*, endowing, bestowing.

244. *Hafyng*, behaving, behaviour, conduct. Cp. Hafand of l. 43.

Barbour has. "hawying"—"The Kyng has seyn all thair *hawying*."
"Bruce," xi., 246, and "havyng."

"And he persauit that in hy,
Be their effeir and thair *hawying*."—VII. 412.

248. Cp. Rom. xii., 15.

253-270. Cp. *Vita N.*, cap. 3.

255. *Schenschype*, shame, hurt, disgrace. "Schenschepe, in shame,
Ignominia."—Prompt. Par., p. 445.

"Thai salle have mair schame ef thair syn thare
And thair *schendschepe* scall be mare,
Than euir had any man here in thocht."—*P. of Conscience*, 7146.

"Gif I told him treuli my tene and myn anger,
What liif for longyng of loue I lede for his sake,
He wold wene I were wod, or witerly schorne,
Or that I dede for despit to him schonde;
And that were a schamly *schenschip* to schende me euer."

—*W. of Palerne*, 556.

258. *That Quhithorne to nam had ay*. This statement requires to be received with considerable caution. According to all accounts it was called Candida Casa, Witerne, Quhiterne, Qubithorne, or the White House because of the Church S. Ninian built there. By what name it was known before or whether it was known by any name is unknown. The designation White House refers according to Sir Herbert Maxwell to the appearance of a stone and lime building as distinguished from structures of dry stone, wood, or wattle. "*Candida Casa*, in Anglo Saxon *Hwiterne*," he remarks (*Studies in the Topography of Galloway*, p. 308), "would be a descriptive name naturally suggested by the whiteness of a house of stone and lime compared with the mud and wattle prevalent in the district." He further remarks (p. 42), "Among the crofters of the West Highlands at this day the distinction is well understood between a "black house" of dry stone and thatch, and a "white house" of stone and mortar with slate roof." Another explanation that has been given, though of a more doubtful character, is that the walls were covered with adamantine cement as was done in S. Wilfrid's Church at Hexham. There were other "White Churches" in Scotland. In East Lothian was the Church of Hamer or "White Kirk," one of the foundations of S. Baldred; and in Aberdeenshire was the "White Church" of Buchan. The Church at Durham, in which the body of S. Cuthbert reposed three years, during the erection of the greater church to which it was translated in A.D. 999, was called *alba ecclesia*.

(Simeon. Dunelm., *Hist.*, lib. iii., cap. ii.). A church was erected in honour of S. Oswald near the place in which he fell, "que Candida dicitur" (Lelandi Collecti, i. p. 366). There was also a "White Church" or "Whyte Kirk" in Ireland. See Reeves' *Eccles. Antiqq.*, p. 26, and the preface to the *Book of Deer*, p. clii. In the Celtic legend of S. Cairnech, Candida Casa is called "the house of Martin" (*Celtic Scotland*, ii. 46). Later on, l. 615, it is called "Sanct Martynis Kirk."

265-270. These lines are clumsy in construction and ungrammatical. "That" of line 267 refers back to "Sancte Martyne" in line 265.

268. *Quyt*, paid. *Alkine*, all kinds of.

269. *Clommyne*, climbed.

270. *With . . . to be ewine*, to be equal with, or to be the same as.

271-305. Cp. *Vita N.*, cap. 4.

273. *Niniane preaching*, Ninian's preaching. The sign of the possessive is omitted. Similar omissions occur somewhat frequently.

274. *Lare* is equivalent to "preching" of the preceding line.

275. *Contrare wes*, was opposed. The phrase is still used in the same sense.

277. *Worde he*, he became. *Sene*, for *syne*, afterwards.

280. *That til de, etc.* That he thought he was about to die immediately.

283. *Thane tyd in*, then happened in, *i.e.*, then came into, etc.

284. *Thare-of na way, etc.* That he could not be healed except through him, etc.

286. *Schupe hyme*, set himself. *To verray*, to war against.

"And werray the Brws as thar fa."—*The Bruce*, ii. 462.

"Or that he schap hym for to fair

To warray Carrik than no mair."—*Ibid.*, v. 220.

289. *Til rew one*, to have pity on. See in Thomas of Erceldoune :—"Luffy Ladye ! *rew* one mee," 87.

293. *Messagis* is a dissyllable. Cp.

"Quhat art thou walkis that gait ?

A trew man, Schyr, thocht my *wiagis* be layt."—*Wallace*, v. 244.

295. *Hely*, loudly.

"Then till his men gan *hely* cry

Till armys swyth, and makys you yar."—*The Bruce*, ii. 315.

"Men mycht her wemen *hely* cry."—iii. 734.

296. *Distrowre*, destroyer.

299. *The croice werray*, the true Cross. "Werray" here is an altogether different word from "verray" of l. 286. See Glossary.

305-336. Cp. *Vita N.*, cap. 5.

310. This is not said in *Vita N.*

317. *Fra* here, as frequently, means "when."

320. *Care*, anxiety, grief, sorrow.

324. *Parise*, parish. The country was not divided into parishes till considerably later. The precise date is unknown, but it cannot be placed much earlier than the reign of David I. (1124-1153).

334. *The ewine way*, together, at the same time.

344. *Wifis*, wife's, *i.e.*, woman's.

347. *On tre*, on the Cross.

355. *Sackles*, innocent; cp. *The Bruce*, x. 175. *But wen*, without doubt.

358. *As kind requirit*, as nature required.

367-382. Cp. *Vita N.*, cap. 6.

371. *Paroch* is used in the plural and stands for "parochis."

374. *And statis al*, *etc.* And all degrees that pertained to that position or dignity; *i.e.*, the different orders of the priesthood. *Had*, state, office, or dignity.

"I that suld be o clene liuelade

Has oft bene chapman gain my *had*."—*C.M.*, 28409.

"Fra he had tan the apostilis *hade*."—*Ibid.*, 20941.

377. *Fay*, faith. The word came into English from the contemporary French about the year 1300, and was for a time almost as commonly used as "faith." It occurs in *Cursor Mundi*, Barbour, Chaucer and Spenser.

379. *Fundit*, founded.

382. *Doumysday*, doom's day.

383-424. Cp. *Vita N.*, cap. 7.

383. *A tyme*, one time, once.

384. *Brethire*, the plural of "brother."

385. *Frature*, refectory.

389. *Burdis*, tables. The singular of the word occurs in l. 224. *Hale*, hall, dining hall, refectory.

392. *Yard*, kitchen-garden. Cp. "The Pystil of Swete Susan," 118, where it is used in the modern sense of "garden"—"Als this schaply thing yede in hire *yerde*." Mod. Scot., "kailyard."

398. *But ony frist*, without any delay.

"Than send thai furth, but langar *frest*
The voman that suld be thar spy."

—*The Bruce*, vii. 547.

"Ihesus turned him aboute
On Peter His ey He kest,
Then wiste he commyn his Maister worde
Withoute langer *frest*."—*C. M.*, 15954 (F.).

404. *Leikis*, leeks. Cp. *caile* with *cale*, l. 390. The diphthongs ai and ei are often used for the vowels a and e respectively. With "seide" in the next line cp. "sede," l. 87.

406. *Cummyne* and *sawine* are past participles.

410. *Greu* to grow.

425-479. Cp. "*Vita Nin.*, cap. 8.

427. *Bestiale*, flesh.

428. *Hale*, entirely.

431. *A tyme*. See l. 383.

432. *In entente*, with the intention.

433. *Lug*, hut, shelter, shieling.

443. *Les kepe*, less heed, care. Cp. "catel" with "catile," l. 446.

444. *On slepe*, asleep. Cp. the phrase "he fell on sleep."

449. *Bot a bule*, etc. But a bull fierce and terrible.

451. *Maister thef*, the ringleader.

452. *Brane-woud*, mad.

453. *And in the wame*, etc., And in the bowels fetched him such a blow.

456. And that sign remains yet. See *Vita N.*

459. *Thai* is here used as a demonstrative pronoun. *Schrawis*, rascals, thieves. "Schrewe, parvus."—*Prompt. Par.*, *W. of Palerne*,

449. The word is used for wicked persons of either sex.

461. *Wex woud*, lit. waxed mad; went mad.

462. *Morne-day*, next morning.

465. *Feris*, companions.

"Syr Bors and his other *ferys*
On bokys redde, and bellys *ronge*."

—*Le-Morte Arthur*, 3830.

467. *To gowe*, to look.

"Butan thatt tatt tu *gowesst*
Thæronne."—*Ormulum*, ii. 70, l. 12233.

479-550. Cp. *Vita Nin.*, cap. 10.

488. *Suppos*, although.

"*Suppos* that it be sum-deill wat,
A page of ouris we sall nocht tyne."

—*The Bruce*, xix. 692.

493. *Trewand*, trusting.

494. *Than*, then.

495. *Patent*, staff or crutch. The word is used by Langland (B. viii. 96) in the sense of a crozier. Chaucer calls the "tipped staff" carried by the itinerant limitour a "potent." "Potent or crotche, podium."—*Prompt. Par.* "Potence, a gibbet; also a crutch for a lame man."—*Cotgr.* Cp. ll., 514, 525, 529; and see Du Cange, *sub* "Potentia."

497. *Gyf he had mystere*, if he had need.

500. *Sa gaste*, so afraid. With *gaste*, cp. Mod. Eng. *a-ghast*.

504. *Coble*, cobble, a small boat, then made by stretching an ox-hide over a wooden frame.

506. *But bad*, without delay.

509. *Or it flet*, etc., before it floated from the land.

512. And the lad began to think.

515. *Maste hoile*, largest hole.

518. Of the merit of him who owned the staff.

520. *Rycht as*, just as if.

523. *Haile and bene*, whole and sound.

526. *Com to lande*. The place where he is supposed to have landed is the isle of Sanda on the east coast of Kintyre, and now included in the Parish of Kilblane. On the island are the ruins of a chapel dedicated to S. Ninian, to whose monastery in Galloway the whole island once belonged. Not far from the chapel is a perpetual spring formerly noted for its miracles. *Orig. Paroch.*, II. pt. ii. p. 9 and 820. According to the *New Statistical Acc.* in the churchyard of the ancient chapel referred to there is an alder tree growing over the reputed grave of S. Ninian. Should any one walk over the grave, he was supposed to be about to die.

532. *In remembryng*, in remembrance.

533. *It suld floure bere*, it should bear flower, or blossom.

538. *Fayr*, cp. "faire," l. 404.

540. *Thar sprang*, etc. See note to l. 526.

551-592. Cp. *Vita N.*, cap. 9.

553. *Prosebia*. The *Life* has "Plebia."

560. *To visy*, to see, examine, inspect.

561. *Lawit men*, laymen. See Jamieson, *sub voce*.

563. *Be the gate*, by the way.

567. *Athir*, either, *i.e.* both.

570. *Myrke*, dark. The comparative degree is used in l. 573, "myrkare."

574. *Sa thycht*, so thick, heavy. *Thycht* is an unusual form. Cp. "blacht" in the following—

"The blossumes that wer blycht and brycht.
By hir wer *blacht* and blew."—*Tayis Bank*, 66.

576. *Noyus flud*, Noah's flood.

583. *Dere*, injure.

"He was adrad to the deth lest sche him *dere* wold,"—*W. of Palerm*, 953.

"And many nightes als haue thai waked
To *dere* all Ingland with thaire dede."—*Minot* i. 52.

587. *Hey one hycht*, high on high.

588. *Dycht*, prepared.

590. *Devore*, devoir, duty.

593-634. Cp. *Vita N.*, cap. 11.

606. *Of the richt gat*, of, or in, the right way.

609. *Of parfyt dat*, of perfect date, in due time.

611-614. The dates are wanting in Ailred's *Life*.

615. *Sanct Martynis Kirk*. See note l. 258.

616. *Gert virk*, caused to be worked, i.e., built.

617. *Kiste*, tomb, sarcophagus.

620. *To strinth*, to strengthen.

629. *Help and bute*, help and healing.

635-718. Cp. *Vita N.*, cap. 11: "In paupere deformi." The chapter narrates three other miracles, viz., "In paupere scabioso," "In puella caeca," and "In duobus leprosis," which are here omitted.

638. *To lend*, to dwell.

"To bu and liue witouten end
Or elles o ded in langur *lend*."—*C. M.*, 754.

"Myne Armure shall I leue wyth the,
And in thy brothers wille I wende;
Loke thou ne long not after me,
For here I may no longer *lende*,
Long tyme ne shallè it nocht be
That I shalle eyther come or sende."—*M. Arthur*, 565.

641. *Knafe child*, male child, boy.

642. *Gert sare gret*, caused to weep sorely.

644. *Gret lake*, great blame.

646. *Bysnyng*, monster. In the *Buke of the Howlat* we have *bysyn*.

"I am netherit ane Owll thus be Natur,
Lykar a fule than a fowle in figur and face,
Bysyn of all birdis that euer body bure
Withoutin caus or crym, kend in this case."—*Howlat*, ix.

649. *Agane kynd*, contrary to nature, abnormal.
 650. *Heile and ta*, heel and toe.
 652. *To lake*, to blame.
 653. *Hend*, back.
 656. *As al ane suld be*, as if all were one.
 661. *Vnthrifte*, profitless, useless, evil thing. Cp. "but profyete,"
 l. 657, and "a thing but thrifte," l. 676, and

"Mane, Techal, Pharez, merked in thrynne
 That thretes the of thyn *vnthrifte* upon three wyse."
 —*E. E. Allit. Poems*, B, 1728.

"To *vnthryfte* arn alle thrawen with thogt of her herttes."
 —*Ibid*, 516.

694. *Lath*, loathed.
 665. *Tho thai wa ware*, although they were sorrowful.
 666. *Nedly*, of necessity. *Mycht*, could do.
 667. *Ran thame to thocht*, it occurred to them.
 668. *Vondire*, marvels, miracles.
 672. *Forworthine*, good for nothing, useless. *Wycht*, cp. l. 684.
 677. *The quhethire*, however. *Lathly*, loathsome.
 682. *Dede*, slain.
 684. *Wicht*, child.
 685. *And as*, and when.
 686. *Bysnyne*, the same as *bysnyng*. Cp. l. 646 and note.
 692. *Ful*, foul, ugly, misshapen. Cp. M. 644, 647, 649, 672, 677.
 697. *Twechit*, touched.
 699. *Lofing*, praise.
 703. *Raxit hyme*, stretched himself.
 704. *Oyse*, use. *Ilke deile*, every one.
 705. *As kynde*, as nature.
 706. *On hame*, homewards.
 709. *Lykinge*, pleasure, delight.
 719-814. Author's conclusion ; not in *Vita N*.
 720-721. The text here is corrupt. One or more lines have evidently been omitted.
 725. *For*, because.
 727. *Sawle-heile*, the salvation of souls.
 728. *Seruand leile*, leal, faithful servant.
 731. *Menskis*, honours.
 732. *Ferterit*, enshrined.

733. *Ferter*, shrine.

736. The chapel stood on a hill, and in the opinion of Bishop Forbes is probably what is termed in the Ordinance Survey Map, Chapel Outon, which stands on a little eminence of 200 feet, about a mile north of Whithorn. The Treasurer's Accounts for the reign of King James IV., which specify the different sacred spots at Whithorn connected with S. Ninian, mention it several times.

738. *As*, when, after.

740. *Fere*, company.

“ Wit al thair farnet and thair *fer*
Thai com to land.”—*C. M.*, 24947 (Edinb.)

742. *Bot the maste vorthi*, etc. The Ragman Roll contains a list of 26 names for the County of Wigton and of 107 for the County of Dumfries. In the former of these lists are the names of John Comyn, Earl of Buchan, Johan le Mareschal de Toskerton, Thomas de Torthorald, Fergus MakDowylt, Dougal MacDowyl, Roland MacGaghen, Thomas MacUlagh, William Polmalot, Adreu de Logan, Johan de Meynreth, Rauf Champaigne, Arthur de Galbrath, etc.

743. The meaning seems to be “in order of precedence.”

745. *For the pardone gret*, because the pardon is great, *i.e.*, because the pardon to be obtained there covers sins many and great.

749. The day on which the birth of S. John the Baptist is celebrated is June 24th.

752. *Landis sere*. The countries enumerated are France, England, Spain, Wales, and Ireland. By *al landis this halfe of Proyse* may possibly be meant the countries between the east of France on the one side and Prussia on the other.

754. *Bewanye*, profit.

756. *Men cumis*, etc., men are in the habit of coming.

760-62. *Tene thousande*, etc. On such days men will see there ten thousand, besides more who often come there. Among them would undoubtedly be included a large number from Scotland. In the *New Statistical Acc.*, Vol. IV., Pt. ii., p. 132, it is said: “The shrine of St. Ninian was visited by pilgrims from the most remote parts of England, Ireland, and Scotland. Even down to the time of the Reformation the relics of the Saint were believed to work miracles. A direct line of cairns, from the Nith, from the Doon, and from the Irish Sea, can yet be traced to Whithorn. The cairns, it is said, were commenced at a remote period at the different stations where pilgrims

were allowed to rest, each of whom was obliged to add a stone to each cairn ; which in course of time accumulated to the vast heaps on which strangers now look with astonishment."

766 *That he kithis*, that he causes to be made manifest. In the Treasurer's Accounts for 1506 there occurs the following entry : "Item to ane pilgryme that Sanct Niniane *kythit* miracle for, xviijs."

768. *His fasting*. The fast was to begin at noon on Friday and continue until after Mass on the following Sunday ; and this was to be done thrice every quarter of the year—twice, it would appear, in successive weeks, and once at any other time during the quarter the devotee might choose. St. Ninian's fast was kept up in Lancashire and Westmoreland as late as the second half of the sixteenth century. See Bp. Dowden's Note on the late cultus of S. Ninian. *Proceedings of Soc. Antiqq.*, 1894-95, p. 198, *et seq.*

772. *Rath*, quarter.

779. *He sal eschewe*, etc. He shall obtain his desire unless it be for some unlawful thing.

782. *Fer ma vonderis thane I cane say*, far more wonders, *i.e.*, miracles, than I am able to relate.

791. *Gettis bute*, *gettis* is the plural of the verb.

793. *The speke*, speech.

802. *Vod*, for *voide* or *voyde*.

" For God, thrugh his gudnes and his myght,
Wald, that een that place in heven bright
Was made *voyde* thrugh the syn of pride,
It war filled ogayne on ilka syde."—*Hampole P. C.*, 390.

808. *Myslary*, leprosy. Referring to the twelfth century, Mr. Robertson, in his *Scotland under her Early Kings*, Vol. 1, p. 305-6, says :—"No burgh was complete without a Hospital—no royal burgh without a Castle. Leprosy was the disease of the age—a never ceasing plague, entailed by unwholesome food, a want of vegetables, and the salted food and fish which formed invariably the winter diet, not a little aided by uncleanness. Every one struck with leprosy within the walls was to be removed at once to the *Spittal* ; and if he had nothing of his own, a collection of twenty shillings—a considerable sum for the time—was raised for his support. If the pauper was not cured by the time the money was spent, he was probably dismissed as incurable, and classed amongst the confirmed lepers, who were forbidden to enter any town, but were allowed to sit at the gate and beg. By the Law of Scotland it was allowable to give ' Herbary ' to

a stranger for one night without question, but if he stayed beyond that period the host was answerable for the guest, and bound to produce him before the proper officer. Even this relic of the unstinted hospitality of early times was dispensed with in the case of this dreaded disease; and he who sheltered a leper within the walls was liable to the heaviest fine inflicted, 'the full forfeiture.' Similar arrangements were once in force in every burgh; as in London, for instance, where the *Spittal Fields* were the open meadows around the Hospital for Lepers, who were allowed to ask for alms at the *Cripples' Gate*, a spot which the charitable may have sought out, but which a larger class must assuredly have shunned." King Robert the Bruce, himself a leper, is said to have founded a Lazar-house at Prestwick, near Ayr, and to have endowed it from Robert-loan and from Spittal Shields in the neighbouring parish of St. Quivox. Stirling had its Crofta Leprosorum or Lepers' Croft (Charters, etc., Jan. 28th, 1505-6), and as well its Spittal town, carse, meadows, lands, and myre (*Ibid.*, Nov. 17th, 1641). Lanark also had its "fermes of Spittel landes" (Records, etc., Dec. 5th, 1689). Hospitals of the same kind are mentioned at Ayr and Maybole. In the Parliament of James I. held at Perth, A.D. 1427, it was ordained "That na lippyr folk nother man nor woman frae thyn furthe enter na cum in to na burgh of the realme bot thryss in the wolk that is to say ilk Monunday, ilk Wedinsday and ilk Friday frae x houris quhill twa efter nune and quhar faris or markatis fallys on thai dais at thai tak thar entre and gang on the morn to get thar lewyng—*Item*, That na lipperouss folkis sit to thig in kirk nor in kirk-yarde na in na nother place within the burrowys but at thar awn hospitale and at the port of the town and vther placis without the burowys—*Item*, That the bischoppis officiaris and denys inquiry diligently in thar visitationyss in ilk paryche kirk gif ony be smyttit with lipper and gif ony sic be sa symttit at thai be deliuerit to the king gif thai be secularis and gif thai be clerkis to thar bischoppis and at the burgesses ger keip this statute wnder the payne contenyt in the statute of beggaris and quhat lipperouss that kepys nocht this statute that he or thai be bannyst for euer out of that burgh quhar he disobeyis and in lik wiss to landwart," etc. Under the statute referred to all beggars were compelled to wear a "takyn" (token), under pain of being branded on the cheek and banished the country. The penalty, however, seems to have been restricted to branding on the cheek and banishing from the burgh. By a statute

of the Town Council of Edinburgh passed in the years 1529-1531 lepers were forbidden the town, or at least to "cum amangis uther clenis personis," and especially to attend the markets or to be found in the market places. According to Boece a leprous woman, if found to be with child, "baith sche and hir barne war buryit quick" (alive). As need hardly be said, special pains were taken to find out those who were afflicted with the disease, and frequent entries respecting persons suspected, as well as of their punishment, occur in the various Burgh Records. One of the most interesting, as it refers to the ancient mode of treating those afflicted with the disease, occurs in the Records of the Burgh of Stirling under Oct. 5, 1528, and is as follows: "It was foundin be the said inquist that Sir Johen Hountter is lypyr and hais byne delatit in thre or four heid courtis of befor, and that he sould be put to ane desert without the burgh, as lypir men hes usit to be be demanit (treated) in tymis bypast, for danger that ma incur eftirwart." The Council, however, does not seem to have been altogether satisfied that he was a leper, for on the 4th day of the following October an entry occurs to the effect that the said Sir Johen, along with a certain brother priest named Sir James Lokart, "war fundin lypyr." Equally interesting is the following from the Burgh Records of the City of Glasgow, under date 19th January, 1573-4: "Marioun Gardiner, dochter to Steyne Gardiner; Jonet Grhame, Jonet Steward, Robert , fleschour. Quhilkis persounes ar dilatit as lepir, and ordainit to be viseit, and gif thai be fund sua, to be secludit of the town to the hospitale at the Brigend." When the disease was finally stamped out, and very extreme methods were adopted to stamp it out, the hospitals and endowments were used for the shelter and support of the poor.

818-942. Dr. Neilson (*Scot. Antiquary*, No. 26) has tried to make out that this story is told by Barbour in the *Bruce* in two parts, Bk. VII., 375-615, and Bk. IX., 496-631. The points of similarity are fairly numerous, but of no great weight, while those of difference, though few, are fatal to his theory. To mention one or two of the latter:—In the *Bruce* the episode of the trumpet-blowing by Jak Trumpour, the most dramatic incident in the story as told in the *Legend*, is omitted, and not a word is said about the trumpeter. In the *Bruce*, again, Robert I. is the hero of the first part of Dr. Neilson's story, and Sir Edward Bruce the hero of the second part, while in the *Legend* not a word is said about either of them. Is it likely that the

author of the Legend would have left the King out of the story if "but lessinge" he could have got him into it? Of the woman spy, again, and of her confession upon which, according to the *Bruce*, so much depended, the Legend knows nothing. Moreover, the supernatural element which plays so important a part in the Legend is not found in either of the stories in the *Bruce*. But after all the facts that the hero of the story was not Robert I. nor Sir Edward Bruce, but Sir Fergus MacDowal, and that the incident happened, "but lessinge," not during the lifetime of Robert I., but "quhen Sir Davy Bruys wes King," are sufficient to show that the story told by the author of the Legend is not identical with the two told in the *Bruce*. The argument that the similarities in the three stories prove that Barbour was the author of the whole of the Legends takes a great deal for granted, and is far from convincing.

818. *Sir Fergus Macdowal*, Sir Fergus Mac Dowal, progenitor of the Macdowals of Makerstoun. He was the son of Duncan Mac Dowal, who was at first a supporter of Balliol, but was afterwards, in 1353, induced by Sir William Douglas to detach himself from the English party and to swear fealty to David II. in the church of Cumnock, an oath which he faithfully observed. Fergus also joined the national cause, and after the disappearance of Balliol received in return for his services the barony of Borgue, which, as it is said, "Mowbray forfeited." His mother, Margaret Fraser, who was probably the second wife of Duncan, inherited the baronies of Makerstoun, Yetholm, and Clifton, in Roxburghshire, which she resigned to him, and for which he obtained charters from Robert II., 3rd May, 1374. Robertson, *Index*, 40, 115. *Reg. Mag. Sig. Rot.*, ii. 32, 33. Chalmers' *Caledonia*, iii. 378. Agnew's *Hereditary Sheriffs of Galloway*, vol. i., 106.

821. *Slachtyr*, war.

823. *Doute*, fear.

825. *Sum get hym to grewe*, some way of annoying him.

826. If fortune would suffer them to succeed.

829. *Do be mycht*, do by force.

830. *Thai shupe thaim*, etc., they set themselves, or endeavoured, to do by artifice or stratagem.

331. *And spyale gat*, etc., and set a watch to ascertain when he might be found separated from his men or from any considerable force of them. Cp. l. 837.

834. *But skath of men*, without harm or danger from his men.

835. *The thre Counteis of Carleile*, the three Counts of Carlisle, usually termed the Wardens of the Marches. The first of the English Kings to organise Carlisle and the adjacent lands on the southern side of the Border for military defence was Henry I. This he did in the same way as the borderland of Wales had been organised, by setting over them an Earl who, within his district, was entrusted with all the rights of the Crown as regards land tenure and jurisdiction. "The eastern side of the Scottish border was handed over in this way to the Bishop of Durham, after one or two experiments had shown that a lay Earl of Northumberland was likely to become a dangerous person to the Crown. There was no such great ecclesiastic on the western side, and Henry I., not without misgivings, set up an Earl of Carlisle. For this office he chose a Norman, Ranulf de Brichsard, Viscount of the Bressin, a man well known and trusted by the King. This Ranulf was generally known as Le Meschyn, or the younger, and was nephew of Hugh of Avranches, whom the Conqueror had sent to rule the Welsh border as Earl of Chester.

"He took the obvious step of providing for the defence of the Borderland by portioning it out into three baronies, which he granted to trusty men. In this way he imitated in a small way the policy of the Crown. Henry I. had given Ranulf the Earldom of Carlisle because it was too far off and too doubtful a possession for himself to manage efficiently. In like manner Ranulf committed to others the dangerous frontiers of his territory, and kept in his own hands the better guarded lands which lay behind them. Thus he formed the baronies of Gilsland and Lyddale to guard the passes which led from Scotland by land, and the barony of Brough to guard the approach to Carlisle by the estuary of the Solway. The barony of Gilsland he gave to his brother William; but it was a barren grant, for William was not able to get his lands out of the hands of the Scots. Their Scottish lord, Gill the son of Bueth, held them till his death, and left his name to the district which he so stoutly held, so that, when in aftertimes the land was given to another Norman lord, it was described as 'that which Gill the son of Bueth had held,' and so was known as Gilsland."

The young Earl of Chester perished in the "White Ship," in 1119, and Ranulph was appointed to succeed him as Warden of the Welsh marches, and no one was appointed to succeed him as Warden of the

western Scotch border. The lands of the Earldom were divided, and five out of the eight baronies into which they were formed, along with the three which Earl Ranulph had created, went to make up the County of Carlisle. Over this a Sheriff was placed, as in the case of the other counties, who collected the King's dues and guarded the rights of the King within its limits.

During the reign of Edward I., who, in 1296, appointed Robert de Clifford Warden of the Marches, the English lands along the border were divided into districts, known as the East, Middle, and West Marches. Over each of them was placed a Warden who was entrusted with both the civil and military control of his district. One of the three generally bore the title of Lord Warden, and was the military superior of his colleagues. Bp. Creighton, *Carlisle*, pp. 27-28, 67. The Scottish side of the Border was similarly organised, and the arrangement continued down to the union of the Crowns. *Calendar of Border Papers*, vol. i., p. xi.

The "Counteis" who tried to entrap Sir Fergus were evidently the three wardens holding the offices set up by Edward I.

839. *Stithly*, stoutly, firmly.

"He feynit not for the fall ne the felle hurtte,
But stert vp *stithly*, straght out a swerde,
And flang at the freike with a fflyn wille."

Destruction of Troy, 1240.

"Bot *stithly* he start forth vpon styf schonkes,"

Gardvayne, 431.

841. *Suddandly*, stealthily.

842. *Connand*, agreement.

850. *Pautener*, vile, rascally. "*Pautounier*, a lewd, stubborn, or saucy knave"—Cotgrave. "*Paltonier*, *panionier*, homme sans profession ni demeure fixe ; homme de manvaise vie, méchant, hantain, miserable, gueux, coquin"—Burguy. "*Pautonier*, *pautounier*, homme sans profession ni demeure fixe, qui se louoit an premier venu, pour être employé aux ouvrages, les plus vils et les plus abjects, on pour commetre de mauvaises actions ; homme prêt a tout faire, à assassiner même, coquin, scélérat, assassin," etc., etc.—Roquefort.

851. *Hamely*, intimate. Cp. l. 853.

855, 865. *Viste*, knew.

856. *Fow folkis*, few followers.

867. *Housband ton*, a farm. *Ton* or *toun* originally signified an enclosure, and the word is still applied in Scotland to a farm house with its outbuildings.

868. Made himself ready for sleep and rest.

869. *Halfine slepand*, half-sleeping.

872. *In al degre*, in every respect.

873. *And put one hyme*, and laid his hands on him. A similar story is told of S. Magnus. See the short Magnus Saga.

878. *To contre*, to meet, oppose, attack, encounter.

884. *Dicht hyme belyf*, get ready quickly.

889. *Iak Trumpoure*. On December 5th, 1365, David II. confirmed to John Trumpour, then Carrick Herald, four merklands called Litolgretby in the Lordship of Kyrasalda, in the county of Dumfries, and the twenty shilling lands called Glengarg and Glencrag in the lordship of Curwen (Colvend) in Kirkcudbrightshire, which had been given to him by Dugallus M'dowile (*Reg. Mag. Sig.*, i. 41, 110). The date of the gift is not given, but Dr. Geo. Neilson, who first called attention to the confirmation (*Scot. Antiquary*, No. 43, p. 102), conjectured, that the John Trumpour here mentioned may have been, and in all probability was, the Iak Trumpoure of the text. The confirmation is given in Robertson's *Index*, p. 77, where the name is printed John Trapont.

890. *Burdoure*, jester.

895. *Bot myste*, etc., but the mist was so dense etc.

897. *The gat syde*, the road side.

899. *And vend veile*, and fully believed.

900-901. That had quickly gathered his men, unknown to him (*i.e.* Iak) to make some raid.

902. *And trumpit*, etc., immediately blew a loud blast on his trumpet.

908. *The tothire*, the other.

911. *The self vay*, the same way.

913. *But areste*, without stopping.

914. *Vnknyt sealit*, loosely scattered.

915-16. *And tharewith*, etc., and thereupon the men in the neighbourhood soon gathered together and came to him.

920. *And feile*, and many.

921. *Quheine*, few. *But merdale*, except the camp-followers; lit. a dirty crew. It was useless to take these as nothing was to be gained by them either in way of ransom or in any other way.

930. *He gert his quere*, etc., he caused his choir to be covered in. Fergus, Lord of Galloway, is said to have founded the Priory at

Whithorn in the second half of the twelfth century, and by this time the roof of the choir had in all probability fallen into disrepair.

931. *In mynde of*, in memory of.

942. *Quhen Sir Davi Bruys ves king*, when Sir David Bruce (David II.) was King, 1329-1370.

944. *That gret myse dede*, that great evil did.

945. *For his purpos*, as the result of his actions.

946. *In pressone stith of stane*, in prison strong of stone. *Stith* means strong or stout.

Stythe knightes and stoure stert vp agayne

Armet at all peses abill to fight.

—*Destruction of Troy*, 942.

948. *To de ful dede*, to die a shameful death. For "ful," cp. *foul*, l. 986, and "the shameful ded," l. 1058.

950. *Yet he omthocht*, yet he remembered.

954. *Dout*, fear.

961. *Quhar he was mad faste*, where he was made fast. Apparently he was in chains and fastened to the wall.

964. *In gret disese*, in great discomfort or distress.

966. *To hald the law*, to administer justice.

968. *To here chalausing*, to hear their accusation, *i.e.*, to stand their trial.

971. *And asyse callit*, and assize called. An assize is a session of a Court of Justice. O. Fr. *Assis*, *assise*, an assembly of judges. See also Roquefort *sub Assises*. Here it is equivalent to "jury." "And syne efter aw an assyse to be rasyt for the inquest to be maid apon the articles of the chawmerlane ayr." *Laws and Customs of the Burghs of Scotland*, p. 136.

975. *And with*, etc., and by the jury found guilty.

976. *To the gebet demyt*, to the gibbet doomed, *i.e.*, sentenced to be hanged.

977. *Til thifte*?

978. *His schrifte*, his confession.

980. *Ewine the way*, along the way.

982. *Thai knyrt*, they fastened.

983. *And tit*, and tied, strung.

984. *Fayre*, usually *fare*, to go.

989. *In that sted*, in that place, or position.

990. *That he mycht feile*, etc., that he might feel no pain of death.

993. *Effray*, peril, danger.
 995. *For God*, before God.
 1002. *Tho thu be*, etc., though thou be placed in peril.
 1007. *Als apertly*, as openly.
 1009. *Dais lycht*, day's light, *i.e.*, dawn of day.
 1011. *The keparis of the law*, the guardians of the law.
 1015. *Harlit*, dragged.
 1018. *Til thame thocht*, till he seemed to them dead. "Thocht" is used impersonally.
 1021. *As he did are*, as he did before.
 1027. *Ore it wes none*, before it was noon.
 1033. *His commone*, his fellows.
 1034. *Of the towne*, out of the town.
 1043. *Stil*, quietly, untroubled.
 1045. *Bot or he had*, but before he had.
 1046. *Be how and hayre*, by hood and hair.
 1047. *Fut-hete*, with all speed.

"Till Iamys of Dowglas at the last
 Fand a litill sonkyn bate
 And to the land it drew fut hate."

—*The Bruce*, Bk. iii. 418.

See also Bk. xiii. 454. In Chaucer it is spelt *foothot*.

1050. *Leile syse*, lawful assize, legal trial. Cp. "lachtful iugment,"
 l. 1072. *Syse* is aphetic for *asyse*.
 1060. *Venand weile*, thinking well.
 1087. *Oure Solouay sand*, over the Solway sand.
 1092. *That of thame*, etc., that very few knew of this raid. With *quhon* cp. *queheine*, l. 921. With *quhon* may also be compared *fon* and *fone*, *Pricke of Conscience*, 540, 762, 764, 2693; *Cursor Mundi*, 15822, 18246; and with *queheine* may be compared the mod. Sc., *ween*, a few.
 1093. *Til the forrouris*, etc., until the foragers were scattered.
 1095. *And prayt*, and ravaged.
 1096. *Nere to thar stall*, near to their trysting place or to where part of their company lay.

"Bot, quha so list towart that steid to draw,
 It is a stelling place and sovir harbry,
 Quhar ost in *stail* or enbuschment may ly,
 Quhiddel men list the bargane to abyde
 Owder on the rycht hand or on the left syde,
 Or on the hicht debait thame for the nanis,
 And on thar fais welt down wechty stanis."

—G. Douglas, iv. 50, 16.

1098. *Of that fang*, with that booty.
1099. *And thar departyt*, etc., and there divided their booty.
1100. *And ilkane*, etc., and each took a different way.
1101. *Thare wynnynngand place*, their dwelling place.
1114. *Quhat wynnynng*, what booty.
1130. *Assith*, compensation, satisfaction.
- “ And he had nocht quhare-of to tak
To mak *asyth* to that beggar.”
—*Lives of Scottish Saints*, St. John, 601.
- “ And thowcht full *asyth* to ta
And vengeance of the Brwis.”
—Wyntoun, *Cron.*, viii. xviii., 105.
- “ To hym will I make *asith* agayne.”
—*York Plays*.
1143. *I hicht lely*, I promised truly.
1148. *He*, i.e., the captor.
1151. *Sir, quhat wynnynng had ye?* What advantage would you gain?
- 1155-56. For I count him a foe to God who would slay a man without occasion.
1168. *Sa mot I the*, so may I prosper.
- “ Now who so seyth so, mote he never *thee*.”
—*Ch. Troil. and Cr.*, ii. 670.
- “ For he that winketh, whan he sholde see,
Al wilfully, god lat him never *thee*.”
—*Ch. Nonne Preestes*, T. 612.
1178. *To wauld youre lymmys*, to use your limbs.
1179. *For I wat weile*, for I know well.
1181. *Be sere ferlyse*, by several miracles.
1195. *A condyt*, a safe conduct, permission to cross the Border.
1212. *Iwil vil*, ill will.
1214. *As he demyt*, as he thought.
1219. *And faucht and flat*, and fought and quarrelled.
1239. *Bot efte can ban*, but oft did curse.
1242. *Ar mar turne*, are more fierce.
- 1245-6. And it is easy to increase distress to him who is sick already.
1247. *And fyve causis*, and five purposes. Those enumerated are:—1. To test a man's virtue; 2. to keep back from pride; 3. to cleanse from sin; 4. to reveal the joy of God; and 5. to indicate the pains of hell.
1250. *As tyd*, etc., as happened to Job in his trials.

1251. *Tholmodnes*, patience.
 1253. *For yemsele*, for the preservation.
 1259. *But were*, without doubt.
 1266. *As quhile betyd of*, as once happened to.
 1270. *Of al-lestand*, etc., of everlasting damnation.
 1279. *Na bewayne*, no profit.
 1284. *Than with outray*, than with outrage, violence, insolence.
 1286. *This a nicht*, this whole night.
 1294. Cp. ll. 872, 988.
 1303. *And mystrowand*, and distrusting.
 1308. *Thi lath lymmys*, thy hateful limbs.
 1320. *Vith halouys*, with saints.
 1324. *Ver thane thee*, etc., worse than thou wast to make thee.
 1327. *Raxit hyme*, stretched himself.
 1331. *Ves tycht*, was drawn.
 1334. *For myn ogart*, etc., for my pride I have lost favour, which is too well shown on me.
 1341. *To gere*, etc., to cause the needy to be taught by me.
 1343. *And to be were*, etc., and to take warning from me to say nothing of thee but praise.
 1345. *For be me*, etc., for by me thou hast made known.
 1361. *Murrefe*, Moray.
 1364. *Weile mony day*, very many days, a long time.
 1370. *The worm*. Diseases were wont to be regarded as the handiwork of sprites, and were accordingly personified. They were said to come upon, surprise, attack, seize, take hold of and overpower a man. Hence in the Edda an oath is exacted from diseases, as from living creatures, to do no harm to Balder. Fever was sometimes regarded as an elf who rides the sufferer with rein and spur. By some it was spoken of as a *butterfly*. Flying gout also was imagined in the form of a *butterfly*. It was likewise supposed to assume the form of a *worm*. So again "a burning tumour at the finger nail (*παρωνυχίς*)," says Grimm, "is called the *worm*, the *unnamed* (because one was shy of uttering the creature's name), the *evil thing*. Other names for gout were *mane-wurm*, *hår-wurm*. Grimm also mentions an instance of a tumour at the finger-nail being called the *unnamed worm*. Here the trouble in the limb whatever it may have been, was accompanied by swelling at the knee. Whether the disease was gout, rheumatism, or white swelling it is difficult to tell. A trace of the old superstition

as to disease remains in the word *ring-worm*. Grimm, *Teutonic Mythology*, 1153, 1656.

1378. *Na eschew ded*, nor avoid death, *i.e.*, in consequence of the disease in his limb.

1380. *Ay were and were*, aye worse and worse.

1381. *Gris*, ointment.

1382. *Na of charme*, etc., neither from charm nor stone. The charms here referred to were other than stone charms. Of such charms there was an almost innumerable variety. For an account of them the reader may consult Grimm's *Teutonic Mythology*, vol. iii., pp. 1162, *et seq.* Sacred relics were supposed to be good for everything. Among others may be mentioned, the first three sloe blossoms one sees on a tree in a year were counted a remedy for fever; iron rings made out of nails on which men had hanged themselves were supposed to cure the gout. "The hearts of certain birds, the flesh, blood, fat of certain beasts possessed a peculiar healing power. . . . The blood of birds and of the fox heals wounds" (p. 1173). The blood of innocent boys and pure maids was supposed to cure leprosy, and the blood of slain malefactors the falling sickness. Remedies were sometimes tied on or were worn fastened round the arm, neck, or waist. Gout charms were worn on the breast wrapped in unbleached linen, with flaxen threads without a knot. Sometimes the preservatives, protective pendants, amulets, were of thin metal plate, also of glass, wood, bones, herbs, silver and gold. Cipher-writing and runes were also supposed to have a healing virtue. There were also word-charms, which being uttered were supposed to cure or inflict a disease according to their character. Animals were often sacrificed in order to effect the cure of a disease (see Sir J. Y. Simpson's *Archæological Essays*, vol. i., p. 206). "The most important medicinal relic" in the Museum of the Society of Antiquaries, Edinburgh, writes Sir J. Y. Simpson, "is the famous 'Barbreck's bone,' a slice or tablet of ivory, about seven inches long, four broad, and half-an-inch in thickness. It was long in the possession of the ancient family of Barbreck in Argyleshire, and over the Western Highlands had the reputation of curing all forms and degrees of insanity. It was formerly reckoned so valuable that a bond of £100 was required to be deposited for the loan of it." *Ibid.*, p. 207.

Of curing-stones the most famous in ancient Scotland was that of S. Columba. The story of it is told by Adamnan in his *Life of S.*

Columba, Bk. 2, chap. 33. The water in which it was dipped cured Broichan, King Brude's chief priest, of a deadly disease, and the stone is said to have been long kept in King Brude's treasury. Three other famous Scottish curing-stones are the Clach-na-Bratach, or Stone of the Standard, the Clach Dearg or Stone of Ardvoirloch, and the Lee Penny, for an account of which see the Essay above referred to. Spherical stones, crystal beads, adder stones, or water-worn perforated pebbles were also regarded as invaluable amulets or charms. "Pennant," says Sir D. Wilson, "after referring to the cure of cattle bewitched by elf-shots, by making them drink the water in which an elf-arrow has been dipped, adds:—'The same virtue is said to be found in the crystal gems and in the adder-stone; and it is also believed that good fortune must attend the owner: so for that reason, the first is called *Clach Bhuai* or the powerful stone. Captain Archibald Campbell showed me one, a spheroid set in silver, for the use of which people came above a hundred miles, and brought the water it was to be dipt in with them; for without that in human cases it was believed to have no effect.'"—*Prehistoric Annals of Scotland*, vol. i., 197.

1388. "Unless it were something unlawful to ask."

1395. *Spending*, money for spending, *i.e.*, for his current expenses.

"Sylver thai had, all with him has he tayne
Him to support; for spendyng had he nane."

—Wallace, ii. 413.

1406. *Met way*, measured way.

1416. *Sadly*, heavily.

1427. *Disese*, discomfort, pain.

1429. *I lat the wit*, I let thee know, be it known to thee.

1442. *In al degre*, in every respect.

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2. In the Holy Catholic Church.
3. *Lowing*, praise.
4. *Halowis*, saints.
5. *Farleis*, wonders, merits.
6. *Til*, while.
8. *Cunnyng*, skill. *Mayne*, strength.
9. *Sancte Moryse*, Saint Maurice.
10. *Ware and wise*, sagacious and wise.
11. *Erd*, earth.
12. *Hye*, high.
13. *Aberden*. The Cathedral Church of Aberdeen is his principal dedication.
16. *Quhen at*, when that. *Sum quhile*, once.
19. *Suth*, truth.
20. *Werraly*, verily, truly.
21. *Quhen*, few. Cp. N.L. 1092, and note. *At*, the old relative pronoun, that. *Wat*, know.
23. *On chance*, providentially.
25. *Toron*, Tours.
26. *Set*, although.
27. *Fetryt*, enshrined.
28. *Haldine*, holden, held. *Lowing*, Cp. l. 3.
30. *Wondir-werkis*, miracles.
34. *Schupe hym*, set himself. *Plesand*, pleasing, acceptable.
37. *Syaconus*, *recte* Fiachna. He was probably a chieftain, and seems to be unknown beyond the authorities cited for his son's life.
39. *Synchene*, *recte* Finchoemia. Nothing more is known of her. Both she and her husband appear to have been Christians.
42. *Mocumma*. This name, as will afterwards be seen, was changed for Machor, and that again for Mauritius.
43. *Fostyre*, foster. The custom of fosterage, by which the children of the upper classes were entrusted to a family belonging to the inferior ranks, to be brought up and trained along with their own children, prevailed among the Irish tribes from a very early period. When the Ancient Laws were drawn up the institution was in full

operation, the regulations connected with it forming part of the *Senchur Mor*. According to this there were two kinds of fosterage with the sept—fosterage for affection, and fosterage for payment. The clothing and the food of the children given to foster were minutely regulated, as was also the payment to be made on the part of the parents. The price of the fosterage of the son of a King was thirty three-year-old heifers; the foster sons were to have horses in time of races, and the foster father was bound to teach them horsemanship. The period of fosterage lasted till the boys were seventeen, and the girls fourteen. Minute regulations are laid down as to their education and punishment. On the termination of the fosterage, the foster father returned the children with a parting gift, which was regulated according to the Honor price; and in return, the foster son was bound to maintain his foster father in sickness or old age, in the same manner as he would maintain his own father and mother. See Skene's *Celtic Scotland*, iii. 190-192, and E. O'Curry's *Manners and Customs of the Ancient Irish*, ii. 355. For the custom in Scotland see C. Innes' *Sketches of Early Scotch History*, pp. 366, *et seq.* Skene, iii. 321, and Robertson's *Early Kings*, i. 34. The original source for information is, as need hardly be said, the *Ancient Law of Ireland*, vol. ii.

43. *Betuk*, delivered. It is a form of the past tense of *beteach*, *beteach*, to deliver. Other forms are—*betacht*, *betaucht*. Blind Harry uses the same form as here.

“ He him *betuk* on to the haly Gaist,
Saynct Johne to borch, thai suld meite haill and sound.”
—Wallace, v. 462.

“ The harrold than, with worschip to dewys,
Be tuk till him the kingis wryt of France.”—*Ibid.*, viii. 1663.

48. *Fosterit*, fostered. The word is here used in its modern sense.
62. *With a stewyn*, with one voice, together.
65. *Quha aucht the house*, who owned the house. The phrase “*quha aucht*” is still in common use.
66. *In that sythware*, at that time.
78. *Wen*, conceive.
79-80. The meaning is:—The King alone was permitted to see the vision of the angels.
81. *Held on hicht*, held up.
82. *At al his mycht*, with all his might.

85. *Alkine il*, every kind of evil.
86. *In he service*, in high or great service ; in the service of God.
87. But in what kind of way, or in what way, he praised God.
88. Or how he blessed his son.
89. It were too long here to tell.
90. *Or*, etc., before he went away.
93. *Ton*, town, *i.e.*, farm or farm-town.
100. *Yauld*, yielded.
101. *Ekyt*, added to, increased.
102. *Almon*, alms. The word is usually written "almon," "almus," or "almows" ; but it has many variants.
103. *Ithandly*, earnestly.
107. *It tyd of case*, it happened by chance.
108. *Deliver* is here used for *deliverit*, delivered.
109. *A knaf child*, etc., a male child that died immediately after it was born.
110. *Or*, before, as in l. 90. *Wan*, won. The meaning is :—The child died before he could be baptised.
111. *Rare*, moaning ; lit. roaring.
116. *The gettare*, parent.
118. *It gaynit nocht*, it was not beseeming. *Doul* is the same as *dule*, l. 111.
- 119-120. And then because against the stroke of death there is no remedy.
122. *With al hy*, with all haste.
124. *Sped thaim*, make haste.
126. *Quhat suld word*, what should happen. *Assay*, see ; lit. try.
127. *Has*, have. The form for singular and the plural is the same.
131. *The sicht he had sene*, the vision of the angels visiting Mocumma.
132. He truly believed without any doubt.
133. That merely through the touching.
138. *The King's ayre*, the King's heir, *i.e.*, Mocumma.
143. When he had touched his brother. *Fra* in the next line has the ordinary sense of "from."
144. *But bad*, without delay, at once.
145. *Squelyt gret*, cried loudly. *Raryt yarne*, roared intensely.
146. *Kynd*, nature. The meaning of the line is :—"As was natural for such a child."

147. *Man* is evidently a copyist's mistake for *men*. Cp. *thai* of l. 149.

148. *Care*, sorrow, trouble.

"Sara had six score yeer and seuen tho
And deyed withouten childre mo
Then Isaac no mo sho bare
And Abraham for hir hadde *care*.
In Ebron buryed hir Abraham
There furste was buryed olde Adam."

—*Cursor Mundi*, 3209-3214.

"Then be wendes, wendes his way wepande for *care*."

—*E. E. Allit. Poems*, B. 777.

151. *Hame had*, carried home. "Had hame" is still in use.

153. *Mare than*, etc., more than may be named, *i.e.*, described.

155. *Confluens*, concourse, gathering. Cp. N., l. 197.

159. *And anerly that*, etc., and that, *viz.*, the astonishment, and the praising of God was not there only, but everywhere throughout the whole Church.

162. *Hofine*, baptised. See note, l. 8. Ninian.

164. *Delytabli*, pleasant, delightful.

166. *Hard*, heard.

167. In the course of time.

169. *It tyd*, it chanced, happened.

171. *Al hyre alane*, all alone, by herself.

172. *Lawe*, rest. *Thare gat*, their way. *Ware gane*, were gone. The other inmates of the dwelling had gone their several ways, and the nurse was left alone with the child.

176. *For to wit*, in order to learn.

177. *Stert* for *stertit*, started. *Stert vpe*, rose up suddenly.

180. *Nicht it*, come near it.

"Feith had first sight of hym ac he fleg on syde
And nolde nought *neighen* hym by nyne londes lengthe."

—*P. P. B.*, xvii. 58.

"And fro the day that he deiede durst no man him *neighe*."

—*W. of P.*, 13230.

"Traytour, and coward, come agayne
Whan I am hole and goynge on hye,
Than wylle I prove wyth myght and mayne,
And yit an thow woldyst *nyghe* me mye,
Thow shalt wele wite I am not slayn."

—*Le Morte Arthur*, 2832.

187. "God's grace always so keeping it."

189. *And raf hir hare*, and tore her hair.

190. *And beft hyre-self*, and smote herself. *Care*, see note to l. 148.

191. "That out of her mind she went nearly mad." The line is somewhat pleonastic.

192. *Frely fud*, noble child.

"That frelich fode Philip."—*Alex.*, 209.

"Hevene and erthe nowe gladde may be
That freely foode nowe for to see."

—*York Plays*, 492-31.

193. *Ithanly* for *ithandly*. See l. and n., 103.

195. *Ful fele*, full many.

197. *Hynt*, took. Harry the Minstrel uses *hyntytt* as the past form.

"Quhill Warans ost thik on the bryg he saw
Fra Jop the horn he *hyntit*."—*Wallace*, vii. 1180.

He has also *hynt*—

"Wallas was glaid, and *hynt* it sone in hand."—*Ibid.*, i. 406.

"His men entryt, that worthy in deid,
In handis *hynt*, and steikit of the layff."—*Ibid.*, iv. 255.

So also has Barbour, but not *hyntytt*. Cp. *The Bruce*, ii. 415; iii. 113; vii. 588.

201. *Wemmyne*, for *wemmynge*, the verbal subst., from which the "g" is frequently omitted. *Fra wemmyne*, from being hurt. *Sa brath*, so fierce.

202. *Or in clath*, or in clothes. The child was so protected that even its clothes were not injured by the fire.

205. *Increly*, earnestly.

206. *Had kyd*, etc., had shown so great a miracle.

"Loved be that Lorde that lastis aye
That vs *has kydde* thus curtaysely,
To wende by many a wilsom way,
And come to this clene companye."

—*York Plays*, 135-242.

208. *Til al thar sycht*, before the eyes of all.

209. *Gerrand*, using. *Gerrand* is part of the same verb as *gert* (made), of the following line. Cp. the use of *göra* (Icel.), from which it is derived.

210. Had made obedient to him.

211-212. Another ferly happened in connection with this nurse of when.

213. *Forgetil*, forgetful. *Wath*, peril.

214. *Foroutyn skath*, without hurt.
215. *Erاند*, errand.
216. *For*, because. *Had dout*, had fear, *i.e.*, feared. Cp. *Ninian*, l. 51, n.
219. *Fat*, vat, tub.
221. *Weppit*, wrapped. See Skeat's *Etymol. Dict.*, under *whip*.
222. *Yed hyre way*, went her way, *i.e.*, went to do her errand.
224. *But parel*, without peril, *i.e.*, without risk of coming by any hurt or harm.
225. *Ware*, was.
226. *Menye*, company, *i.e.*, one of the other inmates of the house. *In come ane*, one came in.
227. *Vnwitand*, not knowing.
229. *Richt vpe to the bra*, right up to the brim.
234. *Yarne*, eagerly.
236. *It wes na were than*, there was no doubt then that, etc.
238. And inquired where he had put the child.
239. *In the grond*, in the bottom.
241. *He wist nocht*, he knew nothing.
242. *Hopyt wele*, feared greatly. "To hope" signifies to expect an event whether good or ill. Hence the Tanner of Tamworth says, "*I hope* I shall be hanged to-morrow" (quo. by Nares from Pultenham's *Art of Poesie*, bk. iii., c. 22), and in Chaucer, *C. T.*, 4027, we have "Our manciple, *I hope* he wol be deed," *i.e.*, "I fear he will be dead." See Skeat's note to *P. Plowman*, c. xviii., 313, and *Etymol. Dict.*, sub. *hope*. *Forfarn*, destroyed.
245. *Is*, his. Just as the aspirate *is* is sometimes added, so it is sometimes omitted.
246. *So get say*, speak in this way. *Get* is the same as *gat* of l. 170.
247. *Scho rugyt*, etc., she tore the hair off her head.
248. *And hic*, etc., and loudly did shout.
249. *Skartyt*, scratched.
250. *And al the lave*, etc., and all the rest [of her body], that was naked.
251. *Nevis*, fists. *Reft*, tore. Perhaps we should read *beft*, smote, instead of *reft*.
252. And tore or smote whatever part of her body or dress she could next reach to. The woman seems to have been frantic with

grief and remorse, and to have torn her person or dress indiscriminately—whatever about her, in short, that came to her hands.

255. *In hyre faut*, by her fault.

256. *The tothyr tyme yet*, etc., the second time again. *Yed* is probably better than *yet*. *Sa forfarne*, so perished.

257. And because her guilt was known.

260. *Sic bere*, so much noise. *Bere* signifies a loud noise.

261. *The manere wist*, the reason knew.

262. *Tyd*, did, turned. *But mare fyrst*, without more delay.

263. *Hale and fere*, whole and sound.

264. *Nychd it near*, come near it. The phrase is tautological.

Cp. the similar phrase in l. 180.

268. *Myne na mare*, less nor more.

269. *Fra wath of watir*, from harm by water.

271. For He that saved Moses alive.

273. *Defendit*, protected.

274. *In gret were*, in great peril.

278-9. *That sa gret*, etc., that so great a marvel had so shown forth in that child.

285. *Vertuise sare*, manifold virtues. *Sare* = *sere*, various, several.

289-292. These lines are corrupt.

292. *That fare ware and sere*, that were fair and many.

299. *Thowis* = thewis. Cp. Ninian, l. 242.

301. *Rypare eld*, ripper age.

302. *Hymself yeld*, guide himself.

303. *Heare thing*, higher things.

304. *To her*, to hear.

305. And that which imprinted itself on his heart within.

306. *Fled aye syne*, fled sin always.

307. And by the time that he was seven years of age.

310. *Sa gret cele*, so great zeal.

312. *A formulare*, an example.

313. *The ded*, the deed, conduct.

322. *Was wytryt wele*, etc., was well informed of his manner of life.

325. *Columbe*, Columba. He was descended from Niall of the Nine Hostages, monarch of Ireland, on his father's side; and on his mother's from a prince of the Royal house of Leinster.

331. *Til enforme fyrst*, to instruct first.

332-374. Cp. the parallel passage in Ninian.

347. *He doutyt*, etc., he feared lest he should fall.
352. *And let hym*, etc., and prevent him from attaining to the bliss of heaven.
353. *To wak*, to vigils.
356. *To lere*, to learn.
366. *But bysynes*, etc., without anxiety or travail.
367. *Salamon*, Solomon, the Wise King.
368. *But dred*, without fear, *i.e.*, of contradiction.
369. *A nicht*, a single night.
380. *As a geme*, like a gem.
381. I am not worthy truly to teach. *To lere* is still used in the sense of *to teach*.
383. *And kene hyme al*, and teach him all.
384. *He wald lere*, he would learn, or desired to learn.
387. *Thai had inwy*, they were filled with envy.
390. *Wes lowit*, etc., was praised to that degree, *i.e.*, so highly.
393. *Fere the mare*, far, *i.e.*, much more.
394. *Than he did are*, than he did before.
395. *Held carpyyng*, held conversation.
401. *Be sere assay*, by manifold proofs.
402. *Nocht a dele*, not a bit.
410. *In al syd*, on all sides, everywhere.
415. *And for thair cause*, etc., and for their sake who were so holy.
416. *Of landis fare*, of distant lands.
417. *Til haf*, etc., to learn of them.
419. *Foreowt ma*, many more.
423. *Gyftis fare and grat*, gifts fair and great. According to the next line they were gifts of clothing as well as of food.
429. And because he did not desire to be known, etc.
430. *With*, by.
431. *He determyt*, etc., he determined in his thought, *i.e.*, he resolved.
433. *Vnchut land*, unknown land.
447. *With-thi*, on condition.
448. *Kyne*, kindred, kinsfolk.
449. *I lettyt*, I refrained, let it alone. Apparently he abstained from carrying out the intention, more for the sake of Mocumma's people, lest if he should go and Mocumma should go with him, it would be a cause of great sorrow to them.
451. *Suffrant ioy*, chief joy.

452, etc. Therefore if thou wilt take my counsel, thou wilt first obtain their good love and permission, for in this way we may best succeed.

460. The meaning seems to be that Mocumma was resolved to leave his kindred for the purpose of going with S. Columba, even though his going should be a source of sorrow to his parents.

465-66. Cp. Ruth, i. 16, 17.

472. *Wast stad*, wast placed, wast living.

473. *Has warpyst*, hast thrown off, laid aside.

477. *Aparel*, to fit out. Originally the word meant "to prepare," and then "to fit out." "Hi hedden *aparaile* here offendes." *Old Eng. Misc.*, 26. "Ye oughte purveyen yow and *apparaile* yow in this caas with greet diligence." Chaucer, *Melib.*, p. 375. "To *aparaile* met and drinke for hym." *Knt. de la Tour*, cii. 134.

478. *A bat sture*, etc., a boat stored with provisions.

480. *With al*, etc. St. Columba took with him twelve disciples, as was usual on all such occasions. The twelve, together with their leader, being supposed to represent Christ and his twelve apostles. Later on, when S. Machor is sent to preach in the island of Mull, he takes with him only seven companions.

484. *The mastir man*, the captain of the boat.

485. *Of his tary*, for his delay.

486. *Sa lethand*, so unwilling.

488-89. According to the usually received account, Columba and his disciples touched first at the Isle of Oronsay, where Columba landed, but on ascending a hill and finding that the shores of Ireland were still in sight, he re-embarked and sailed on to Iona, where they found that the shores of Ireland were no longer visible.

491. Melluma must have known Columba in Ireland, as there is no record of Columba having visited Iona before.

497. *The carle wod*, the man waded.

508. *Dry* belongs to *borne*, not to *land*.

512. *Athyre . . . vthyre*, either . . . the other; they kissed each other.

519. And when they had done as he said, *i.e.*, prayed.

524. *Men may wele sayle in that ile*, men may easily sail to that isle.

525. *And as thai socht had*, and when they had searched.

526. *A fare sted*, a beautiful spot.

527. *Enhournyt*, etc., adorned with many trees.

531. *A mansione*. Each monk had his own separate dwelling. See the lines following and the Introduction.

538. *Abot*, abbot. S. Adamnan calls him "our Patron," "the Father and Founder of Monasteries."

541. *That mule hycht*, that was called Mull.

542. The inference from this would seem to be that there were already in the island of Mull disciples of the Christian Faith.

546. *Sewin myssale ugly*, seven unsightly lepers.

552. *And gat hele*, and got their cure, *i.e.*, and were made whole.

553. *With a stewine*. Cp. l. 62, n.

556. *Owre al*, everywhere in the island.

560. The copying of the Gospels, Psalms, and other portions of the Scriptures was one of the principal occupations of the monks of Iona. S. Columba was himself a famous scribe and a great lover of beautiful MSS. The story of his secretly copying S. Finnian's Latin psalter and then quarrelling with him when he claimed the copy, and with King Diarmait, who adjudged the copy to S. Finnian on the ground that a copy made without the consent of the owner belonged to the latter, as every calf to its cow, is well known.

566. A similar story is told of S. Fillan and of a Spanish monk.

572. *The common* must mean here the rest of the monks or those who were envious of him. Cp. the next line.

577-8. Then like evilly disposed men they must needs take counsel to put him to death.

582. *Ane innocent*, perhaps the barne of l. 570. Cp. l. 585.

583. So that he should the less suspect it.

584. *Myngyt*, mingled.

587. *The suth hale*: not that there was poison in the cup, but the truth as to who were its senders. The "innocent" seem to have known nothing about the poison.

591. *Brethyre fals*, false brethren.

599. *And sanyt it*, and made over it the sign of the Cross.

601. *Heldit done*, turned down. *Heldit* is not the past tense of *hold*, but of *helden*, "to incline."

606. Without feeling any hurt.

608. As, what, or all that.

616. *Thus-gat*, on this wise.

617, etc. Machor by means of sorcery causes men to believe he does, etc.

618. *Gerris* of line 617 should be followed by the infinitive *throw*; *throwis* is the present indicative.

619, etc. And deceives simple men to their faces through the power of the devil.

624. *And he*, if he.

628. *Sa spanly*, so boldly.

638. *Mocht* used here for *mycht* for the sake of the rhyme.

639. *Makand asyth*, making satisfaction, appeasing, pleasing. Cp.

l. 721-22.

640. *Of skath*, out of harm.

641. *With wilis dele*, deal with wiles, i.e., have recourse to stratagems.

643. *A day*, one day.

648. *Be na way*, in no way. Cp. l. 652.

649. *Thu wat*, thou knowest. *That quhyle*, that once, that on one occasion.

653. *His printyse*, His disciples.

654. *Oure way*, everywhere.

659. *And bot of*, and only of.

660. *Wrocht* apparently means reckon, think. If so, the whole line means, And care nothing for the salvation.

662. Through want of instruction [in the Gospel] are lost.

664. *And of science slycht*, and in knowledge skill.

674. *At in wane-treutht are*, who are living in untruth, or without the knowledge of the truth.

675. *Bysyly*, eagerly.

678. It is good that I should do as you teach me.

685. *Possybilyti*, ability.

687. *Taucht*, delivered.

689. *Byschape staf*, bishop's staff. The sign of the possessive case is often omitted. Cp. l. 775.

690. *Belt*. In ancient times the "belt" or girdle was generally associated with the idea of active exertion, inasmuch as it served to confine and gird up the long flowing robes which, when unconfined, would interfere with all activity. It was also associated with the idea of chastity. Apparently it was first worn by the monks, and afterwards adopted from them as part of the episcopal dress. What the bestowal of the girdle meant in this case is not clear. S. Columba was not a bishop, and could not ordain S. Machor a bishop. He may have been ordained by one or more bishops who claimed to be

among S. Columba's disciples, though that is doubtful. Perhaps it was simply meant to remind Machor of the zeal with which his mission was to be prosecuted.

691. *And bukis*. One would like to know what these books were. Probably they were copies of the Scripture or parts of them, and the office books.

693. *Ordenyt*, appointed. *A galay*, a boat.

694. *Wytale*, provisions, victuals.

696. Of that which he knew was felony.

699. *Printeyss*, disciples. Cp. l. 653.

702-703. Between these lines something appears to be wanting.

703. *And wat*, you know, are aware. *Wil one meyne*, will think of it, will consider.

705. *Til infourme*, to instruct.

706. And to be mindful of salvation, or in things pertaining to salvation.

707. *For*, because.

708. *And ek*, etc., and also have my labour lost, *i.e.*, have laboured in vain.

711. *Bowne*, ready.

716. *Agane cheryte*, against charity.

729. *Of now leve*, of new leave, *i.e.*, again leave has taken.

731. *Mad wa*, made woe, lamented.

732. *Thame worthyte*, it behoved them.

740. *But distrowbylance*, without trouble, safely.

743. *That Farcare bryght*, that was called Farcare, or Farquhare.

746. *Quhen*, whence.

749. *Quhen he sen had*, when he had seen.

750. For he had heard speech of him before.

755. *Abeowe the lawe*, above all.

756. *Gest*, guest.

758. *In double cheryte*, in twofold charity; that is, in love towards God and love towards men, as explained in the next lines.

764. *Thus* for this.

767. *Waryt mot he*, cursed may he be.

768. Till he suffer thee to enjoy it freely.

772. The place that was suitable for him.

776. *Fra*, when.

781. *Bygyne*, building.

782. *Mystere*, need.

784. *In thare degree*. From this it would appear that the dwellings of his companions were not all of the same size or importance, but that there was a difference among them in these respects corresponding to the difference in their ecclesiastical rank. The phrase, however, is a note of the time of the author rather than of S. Machor's time.

785. *He gert wyrk*, he caused to be wrought, *i.e.*, built.

786. *Craftly*, skilful.

791. *Swink*, toil.

792. *Fawt of drynk*, need of drink, *i.e.*, water.

795. *Fusione*, abundance.

“The laif, that ran out throu the tounne
Sesit to thame in gret *fusioune*
Men, armyng, and marchandiss,
And othir gudis on syndri viss.”—*The Bruce*, ix. 439.

800. *Gat hele*, got healing, were cured.

802. *That quhen that men mycht see*. This is unintelligible.

804. *Pychtis*, Picts.

807. *Vndirly*, undergo, submit to.

811. *Dewynik*, *Devenik*, *Devenick*, or *Devinic*. The legend of this Saint, whose name is not found in any of the Irish lists, is given by Bishop Forbes, *Kal. Scot. SS.*, p. 323, as follows:—“When the blessed Fathers Columba and Mauricius were preaching in Scotland, Devinicus, a very old man, also flourished. He divided the work of the ministry between himself and Mauricius, going to the Provincia Cathinorum (Caithness), while Mauricius went to the Picts. ‘S. Mauricius,’ S. Devinicus said, ‘now again we shall be joined. Even in the celestial life shall we for ever be joined together, and rejoice with Christ. But one thing I desire, that as death is at hand, when my time comes, let my body be brought to this place and be buried here.’ The Saint agreed, and Devinicus went to the Cathini, preaching the Word. At length Devinicus came to die, and told them to take his body to one of the churches of Mauricius, mindful of his old engagement. And this was done. The following night S. Mauricius saw angels descending upon the church where the holy body lay, and said, ‘A guest cometh, to whom we must pay honour;’ but on coming they found not the body, for they who carried it, wishing to rest, had borne it to a place called Crostan. There they held vigil, and then they brought it to a place called Banquhory-Devynik, where a church was raised in his honour. See *Brev. Aberd.*,

pars estiv., f. cix. a., and *Coll. Sh. Aberd. and Banff*, p. 267 sq. Boece calls him archdeacon, but King and others style him bishop. Though the legend represents him a contemporary with SS. Columba and Machor, the Scottish annalists place his death in A.D. 887 in the reign of Soluathius. The two Kings of this name, however, belong to the eighth century, a couple of centuries later than either of the two Saints with whom the legend makes Devinick contemporary. To make matters worse, Camerarius in his *Kalendar*, says that he was 'Episcopus in Anglia.' Devinick had dedications at Banchory and Methlic in the diocese of Aberdeen, and at Creich in Sutherlandshire, where he is known as S. Teavneck." Smith's *Dict. Christ. Bio.*

812. *Yok*, yoke, with reference to Our Lord's words: "Take My yoke upon you," etc. Matt. xi. 29.

816. *Fele folk*, many people.

817. *Mony wise*, in many ways.

818. *Mawmentis*, idols; from the old French *mahommet*, an idol. Chaucer and Piers Plowman have *maumet*; the *Prompt. Par.* has *mawment*. During the middle ages the Mahommedans were regarded as worshippers of idols. Cervantes, who ought to have known better, speaks of them in that way.

819. *Nerhand nan to schav*, nearly none to sow. Cp. l. 829.

821. *The nerrest get*, the shortest way.

824. *Wangel*, gospel. The initial *e* is here, as elsewhere, dropped.

825. *Thus* is evidently a mistake for *thir*, these. *Lath to trew*, reluctant to believe.

827. *Catness*, Caithness. *But mare gang*, without more ado.

829. *Goddis vord to schaw*, to sow God's word. Cp. l. 819.

831. *Quhiithir na we*, etc., whether or not we, etc.

833. *Yhis, yeit forow Criste*, yes, yet before Christ.

834. *Eft.*, afterwards. *Bewiste*, dwelling place.

835. *Ay lestand*, everlasting.

837. For death awaits me close at hand.

838. *Fra I be gane fra the*, when I am gone from thee.

840. Cause my body to be brought to this place.

841. And cause it to be buried, etc.

842. *Ithandly*, continually.

849. The story of Devenick is resumed at l. 1149.

852. *Cristinit*, christened, baptized.

853. *Master men*, rulers, chiefs.

854. *To than*, till then.
 856. *Schaunyng*, showing.
 857. *Wydquhare*, everywhere.
 859. *And thus gat*, and in this way.
 860. *Wynnare*, gatherer.
 861. *Tyd*, he chanced.
 864. *Defoull*, spoil.
 865. *Skath*, harm.
 872. *A yard stane*, an earthfast stone.
 877. *Payeme*, heathen.
 879. *Ven*, imagine, believe.
 882. *He ferlyt first*, he first wondered.
 885. *And or he*, and before he.
 893. *With-thi*, see note to l. 447.
 904. *Hyne*, thence.
 911. *Reucht*, pity.
 914. *Oure corce*, across.
 917. *Allkine thinge*, all kinds of things.
 927. *Invirroune*, encompassing. O. Fr. *environner*, "to environ, encompass." Cotgrave.
 930. *Greite*, weeping.
 935. *Of kine*, etc., was near of kin.
 940. *Lof=lifit*, lived.
 942. *Godis sede*, God's disciples, the Church.
 943. *Sa feile*, so many.
 944. *Payene*, heathen. Cp. l. 877.
 947-948. This is usual ending of a legend. Here, however, it is probably not intended to indicate the conclusion of the life. *Or*, before. Cp. l. 885.
 949. *Scotland*, cp. l. 803.
 956. *Tythand*, tidings.
 957. *Sum dele letteryt ware*, were fairly well educated.
 960. *Are*, before. Cp. *Legends of the Saints*, 18, 557; 26, 117; 30, 685; 39, 260; 48, 1032.
 964. *Vndo*, expound.
 967. *Tyd*, granted.

"His nam sal be hatten Iohan,
 For drightin has the *tyd* thi bon."

—C. M. (Cot.), 10966.

See also Bradley under *tiden*.

972. *Ruit*, rued, regretted.

974. *Fane*, ceased.

975-6. His teaching and advice, they said, was pure mockery.

978. *Than reuengit was full tyt*, they were full quickly punished.

981. *Gong*, latrine. *Goonge*, privy; *cloaca*, latrina. *Prompt. Par.*

983. *Ware*, spring. "*Wayr*, quoddam tempus," ver. *Cath. Angl.*

"This wes in *were*, quhen vyntir tyde
With his blastis, hydwiss to byde
Wes ourdriffin."—*The Bruce*, v. 1-3.

"Thou made all termys of erth; somere and *ware*; thou fourmyd tha." Hampole, *Ps.*, 73, 18.

"The warld begouth in *veir* baith day and nycht."
—G. Douglas, *Aen.*, Bk. iv. 251.

985. *For faut of weile tyd land*, for want of good land.

987. And though it was poor and dry.

988. *To saw*, to sow. *Ry*, rye.

989. In God's bounty trusting.

999. *Ternane*, Ternan. S. Ternan, Archbishop of the Picts, is identified with Teranan of the Irish Calendars, the Abbot of Bangor, by Reeves, Todd, and Forbes, who connect him with SS. Palladius and Servanus. The *Breviary of Aberdeen* (pars hyem., fol. cv.), devotes six lections to him, and confuses the chronology by making him live in the time of S. Gregory. Bishop Forbes believes that the lections may be regarded as authentic, so far as they relate to Ternan's parentage and baptism by Palladius, and gives the following summary of his legend: "S. Ternan was born of noble parents in the province of Myrnia, and S. Palladius, divinely warned, baptised him. Hearing of the fame of S. Gregory, he betook himself to Rome to submit himself to his discipline. After seven years the Pope raised him to the episcopate, and sent him back to his own country to preach the Gospel to unbelievers there. A bell given him by the Pope miraculously followed him till he reached Albania. Convecturius, who was prince of that country, at first opposed the Saint, but, warned by miracle, he was baptized. In spring S. Macharius sent to him for seed; having none, he returned the sack filled with sand, which he accordingly sowed, and reaped an excellent harvest." Dempster places his death at Abernethy. According to the *Martyrology of Aberdeen* (c. A.D. 1500), his head, with the tonsured surface still uncorrupt, was preserved at Banchory-Ternan, along with his gospel of

S. Matthew, being one of the "evangelistarum quatuor voluminibus metallo inclusis, argento auro textis in superficia fabricatis." At the same place was preserved the ronecht or bell of S. Ternan, which had a hereditary keeper, with "deray croft" (*Reg. Episc. Aber.*, i. 327, 328). His relics were preserved at the Cathedral of Aberdeen in a monstrance in the treasury (*Ibid.*, ii. 185). But the most important remains connected with the name of S. Ternan is the "Liber Ecclesiae Sancti Terrenani de Arbuthnott Missale secundum Usus Ecclesiae Sancti Andreae in Scotia," written by James Sybald, vicar of Arbuthnott, and finished February 22, 1491-92. The original is in the Free Library and Museum at Paisley, and is especially valuable as being the only complete missal of the Scottish use known to be extant. It was edited by Bishop Forbes and the Rev. H. G. Forbes, and published at Burntisland in 1864. See the articles in Smith's *Dict. of Christ. Biogr.*, and Forbes' *Kal. of Scot. SS.*, p. 450.

1000. *Sa hym*, tell him.

1005. *Tyt*, quickly, suddenly.

1006. *Clewit*, stuck.

1007. *Was sare agaste*, was sore afraid.

1008. *Mycht swely*, could swallow. *For na slicht*, by no skill. The meaning of the line is that do what he would he was unable to swallow it.

1010. *Wrache*, wretch. *Wondir wa*, terribly alarmed.

1013. *Mony herd schure*, many a hard cut.

1017. *That acht was*, that was due.

1019. To those with whom he was most intimate.

1021. *Goddis man*, man of God.

1024. *His mengye*, his followers.

1026. *Forgewine*, forgiveness. *Forgevynge*, forgiveness. *Prompt. Par.*

1027. *Nytit*, denied, refused.

1030. *That erth*, that land.

1035. *Weste*, knew.

1039. *Treis fare*. At the time and for long afterwards churches in Ireland and Britain were built of wood. See Bede's *Hist. Eccl.*, Bk. ii. 14, and Dr. Plummer's notes thereon, vol. ii. pp. 101-2. Also Reeves' *Adamnan*, p. 177, and Dr. Stuart's Preface to the *Book of Deer*, chap. ii. The church referred to in the text was most probably built, like that erected by S. Finan at Lindisfarne, on the model of that at Iona.

1050. A story similar to this is told of S. Kentigern. See his *Life* by Jocelin.

1063. *Furth-schewere*, forth shower, shower forth, revealer.

1065. *To cun*, to know.

1077. *Halist*, embraced. In the next line it is written "hailist."

1079. Then did each the other kiss.

1080. *Herbry*, lodging.

1087. *Entrechangeably*, mutually.

1089. For "than" probably "that" ought to be read.

1100. *Sermonyng*, intercourse.

1102. As long as they sat at the table.

1104. *Gastly fud*, spiritual food.

1112. *Wonderit was*, etc., was amazed at.

1113. *Unwit*, ignorance.

1118. *Godis priuile*, the secrets of God.

1119. *Witine be*, be known.

1120. *Ma strek thartill*, may reach thereto, penetrate them.

1121. *Kindly*, natural.

1122. *Forseyng*, foresight, Providence.

1123. *Witting*, knowledge.

1130. For who is there that may know God's mind?

1131. *Hey or law*, high or low.

1132. *Deme*, judge.

1133. *All His gattis*, all His ways. *Socht*, sought out.

1135. To inquire into that which exceeds man's power to comprehend.

1139. *Nicht nere*, come near, approach.

1153. *Dedstra*, death straw, death bed. S. Columba lay upon a stone.

1161. *Meyne*, think.

1162. *Hicht*, promise.

1164. *Of spek*, of speech, speaking.

1165. *And yaulde*, etc., and gave up the ghost.

1170. *Leutynd*, dwelling place.

1175. *But slepe*, without sleep. *Haile*, wholly.

1185. *Brethir*, brethren.

1186. *Gestenere*, guest. The word is dissyllabic.

1188. *A spe* is apparently redundant.

1190. *Ws acht*, it behoves us.

1197. *Creskane*, Crostan.

1198. And stayed there with the intention of resting.
 1199. *Freste*, delay.
 1204. *Ony wink*, any wink, any sleep.
 1207. *Grathit*, prepared.
 1209. *One*, on, over.
 1220. *Fane nocht*, ceased not, *i.e.*, to journey.
 1233. *Yare*, ready.
 1239. *Or*, before.
 1240. *Dowme*, thought.
 1241. *Swink* and *swet*, toil and sweat.
 1243. *Petir* and *Paule*, the churches of SS. Peter and Paul.
 1249. *Gregor*, S. Gregory, but this is a mistake. The chronology is confused.
 1260. *Vndone*, explained.
 1275. *Morise*, Maurice, or Mauritius.
 1284. *Ilke deile*, every part.
 1293. *To vyne*, to win.
 1295. *Wangeliste*, evangelist.
 1298. *Vnreproffit*, unreprouable, blameless.
 1303. *One this kine wise*, in this kind of way.
 1309. *Or thai wald fyne*, before they would stop. *Fyne* is from O. Fr. *finer*, to end, finish.
 1311. *Ware cumyne*, were come. *Apon chaunce*, by accident. This would seem to argue that they had no intention originally of coming this way.
 1312. *Toroue*, Tours.
 1316. *Purwayt*, provided. Cp. mod. Engl. *purvey*.
 1317. *And gert fynd thaim*, and caused food to be furnished to them.
 1319. *Schauyt*, showed.
 1321. *Thankfull*, grateful, well-pleasing, acceptable.
 1325-26. But S. Columba that would in no way for no request be absent from his country.
 1327. *Wayag*, journey.
 1331. *Thole ane of his*, permit one of those who were with him.
 1335. *Haffand ferly*, having wonder, in astonishment.
 1338. *This were*, doubt, difficulty.
 1339. *Quhemfull*, pleasing.
 1346. *Are*, heir, *i.e.*, Machor should be with Martin and Columba an heir of heaven and a companion.

- 1350. *Strenth*, strengthen.
- 1354. *Hanks*, entangles, binds, holds.
- 1355. *Curss*, course.
- 1358. *Werdoune*, reward.
- 1360. *He buskit hym*, etc., he made himself ready to go.
- 1363. *A wile*, a while.
- 1366. *Aleyne*, alone.
- 1369. *Or but lewe*, or without permission.
- 1377. And after the strife of that course.
- 1385. *Fandit*, tried.
- 1403. *Quhar he*, etc., where was buried.
- 1406. *Dayntē*, esteem.
- 1407. *Quhen he*, etc., when he did die.
- 1410. *He buskit him*. See note to l. 1360.
- 1414. *A fer way*, a long way.
- 1416. *Of lawwide men*, of laymen.
- 1420. *The departynge*, the separation.
- 1422. *Hym dycht*, prepared himself.
- 1425. *Lof God in hicht*, praise God on high.
- 1426. *Blissis*, bless. *Blessis* is the old form of the imperative.
- 1427. *He*, etc., exalt His name in every way.
- 1430. *Benefice has ekit*, benefits has increased.
- 1431. *Twrane*, Tours.
- 1433. *Patrone*, example. O. Fr. *patron*; patron, pattern. "Patrone, forme to werk by, exemplar." *Prompt. Par.*, 386.
- 1434. *Llone*, lent. O. E. *lænan*, to lend.
- 1439. *Samplar*, example. Cp. mod. Engl. *sampler*.
- 1440. *His kyne*, his kindred.
- 1443. *Keyne*, kindred.
- 1446. *Gud kepe*, good heed.
- 1451. *Hewyt vpe*, lifted up.
- 1452. *Lowit*, praised.
- 1456. *Ar went*, are gone. The phrase is still in use.
- 1457. *Saule-hyrd*, bishop of their souls.
- 1458. *Byrde*, became, behoved.
- 1464. *To demayne*, to use. The whole of the story of the journey to Rome and Tours is said to have been taken from the Acts of S. Eugene of Ardstraw and from the legend of S. Machor, but in the epitome of these Acts in the possession of Colgan, there was no

reference to it. In the catalogue of the Bishops of Tours by Claudius Robert, there is no mention of a Mochonna, Macarius, Mauritius, or Machor. *O'Hanlon*, iv. 527.

- 1465. *Dowme*, decision.
- 1472. *He tacht thaim till*, he delivered to them.
- 1489. *And till it*, etc., and while he happened.
- 1500. *Will ger men cheuire*, will cause men to shiver.
- 1503. *With sic herd stryfe*, with such hard strife.
- 1506. *Orator*, oratory, chapel.
- 1513. *Lowit be*, praised be [he].
- 1516. *To be lousit*, to be loosed.
- 1517. *For it nedis me nocht*, for there is no need for me.
- 1528. *And nehtbour lof*, and brotherly love.
- 1530. *Dissessit*, distressed.
- 1539. *Deuod*, to leave.
- 1546. *The takine of the cors*, the sign of the cross.
- 1547. *Thar froynttis*, their foreheads.
- 1548. *And here*, and hear.
- 1557. *With me wone*, with me dwell.
- 1564. And it, *i.e.*, his soul.
- 1569. *For the nanys*, for the nonce. The old form was *for then anes*, for the once, where *then* is the dat. case of the Article. Skeat, Glossary to *The Bruce*, *sub voce*.
- 1570. *Ennormyt*, adorned.
- 1577. *Efferly werkis*, wonderful works.
- 1578. *To fereme*, to confirm.
- 1579. *In lofyng*, in praise.
- 1580. *And the lawe*, and the rest, *i.e.*, other worlds or the rest of the universe.
- 1589. *Bute*, help.
- 1590. *Schank*, shank, limb.
- 1591. *Speke*, the faculty of speech.
- 1593. *Parlesy*, palsy.
- 1595. *Ydropesy*, dropsy.
- 1597. *Swampe*, thin, lithe.
- 1599. *Brawne-wod*, insane.
- 1600. *Wierly tynt it*, utterly lost it.
- 1605. *Quhatkine*, whatever.

APPENDICES.

APPENDICES.

I.

THE LIFE OF NINIAN, BY AILRED OF RIEVAUX.

PROLOGUE.

MANY wise men of the past have endeavoured to commit to writing the words, manners, and lives of the Saints, more especially of those who were illustrious in their own day, in order to preserve the example of their more perfect life from oblivion, and to perpetuate their memory for the edification of posterity. Those who were distinguished by their ability, copious diction and splendid eloquence did this the more profitably in proportion as they gratified the ears of their hearers with the charms of a graceful style. And even those from whom, by reason of the barbarism in which they lived, the faculty of writing in a graceful and elegant manner was withheld, did not fail, though in a more simple style, to communicate to posterity some account of those who ought to be imitated. Hence it is, that the life of the most holy Ninian, commended to us by the sanctity of his ways and his well-known miracles, was obscured by a barbarous language, and the less it pleased the reader the less it edified him. It has therefore pleased your reverence to lay upon me, insignificant though I am, the task of rescuing the life of this most renowned man, written truthfully enough by my predecessors, but in too barbarous a style, from a rustic dialect, as from darkness, and of bringing it forth into the clear light of the Latin tongue. I esteem your devotion, approve your desire, and applaud your zeal; but I am conscious of my inability, and fear I may only strip him of the coarse garment in which he has hitherto been hid, and not be able to array him in a more comely garb. But since I am unable to refuse that which you

enjoin, I shall endeavour to obey your command, preferring that you should deem me incompetent rather than obstinate. For it may be that what incompetence denies, your faith will supply, your prayer obtain, your sanctity secure. He also, for whose honour and love you desire me to do this work, will himself assist your pious vows and aspirations, and aid me in my study and endeavour. Moreover, by his merits you trust that there may be given to me the tongue of the learned and facility of speech. To this must be added your assurance that the clergy and people of your holy Church, who are moved with great affection for this holy one of God, and live beneath his protection, will receive with the greatest reverence whatever I may write, because, as you say, they have unanimously desired that you should assign this work to me. Therefore that which you lay upon me I undertake, moved indeed by your prayers, but animated by faith ; and as far as He who maketh the tongues of infants eloquent will deign to aid me, I shall endeavour so to temper my style that no offensive rudeness may obscure so high a theme, and that the simplicity of those who are unacquainted with the profuseness of rhetoric may not be defrauded of the desired fruit of my labour by a prolixity of speech more wearisome than eloquent. May the grace of the Saviour breathe upon the undertaking now begun ; may He who bestows upon His Saint the virtues whereby he is deemed meet to be held in everlasting remembrance, make us who record them worthy ; may He render unto us the reward of our labour, that in the way by which we hasten to our fatherland, his prayer may always be with us : and in the hour of our departure, when we look for the end of the way and the beginning of life, may his consolation be near us, and for the sake of his holy merits may we attain at last to the eternal reward of the good things in heaven.

PREFACE.

Testimony of Bede Concerning Ninian, with the Observations of Ailred.

THE glorious life of the most holy Ninian is commended to us by that same divine authority which from the beginning is acknowledged to have made the holy patriarch Abraham the father of many nations and

a prince of the faith predestined from of old by such an oracle as this: "Get thee out from thy country, and from thy kindred, and from thy father's house unto a land that I will show thee, and I will make of thee a great nation." In like manner the most blessed Ninian, having left the country and home of his father, learned in a foreign land that which he afterwards taught in his own, and was set by the Lord over nations and kingdoms, to overthrow and destroy, to plant and to build. Of this most blessed man, when commending to us in the fewest words the sacred beginnings of his life and the signs of his holiness, the dignity of his office and the fruit of his ministry, his most excellent end and the reward of his labour, the Venerable Bede, in his Ecclesiastical History of his own nation, writes as follows: "In the year of the Incarnation of our Lord, 565, at the time when Justin the Less had, after Justinian, received the government of the Roman Empire, there came to Britain from Ireland a presbyter and abbot, remarkable for his habit and rule, by name Columba, to preach the Word of God in the provinces of the Northern Picts; that is, to those who were separated from the Southern regions by lofty and rugged mountains. For the Southern Picts, who have their dwellings among the same mountains, had long before abandoned the error of idolatry and received the faith in the truth at the preaching of the Word by Ninian, a most reverend bishop and a most holy man, of the nation of the Britons, who had been regularly instructed at Rome in the faith and mysteries of the truth, the seat of whose bishopric, dedicated to the bishop S. Martin, and a remarkable church, where he rests in the body with many saints, is now in the possession of the nation of the Angles. That place which belongs to the province of the Bernicii, is commonly called *Ad Candidam Casam* (At the White House), because he there built a church of stone, a thing unusual among the Britons." What Bede here briefly narrates, I will now (God willing) more fully set forth.

On the trustworthy authority of so great a writer, we are informed: first, as to the origin of this man, inasmuch as he states that he was of the race of the Britons and was instructed in the rules of faith in the Holy Roman Church; secondly, as to his office, because he declares that he was a bishop and a preacher of the Word of God; thirdly, as to the fruit of his labours, because he proves that by his labours the Southern Picts were converted from idolatry to the true faith; and finally, as to his end, inasmuch as he testifies that he rests along with

many saints in the Church of S. Martin. But what the Venerable Bede here, as the character of his History seemed to require, appears to have touched upon but briefly, a book of the Life and Miracles of S. Ninian, written in a barbarous tongue, sets forth in greater detail ; which book, never varying from the foundation of this testimony, has recorded after the manner of history, the way in which he made a beginning, how he merited such fruit, and how he attained so worthy an end.

CHAPTER I.

Birth and Education of Ninian.

BLESSED NINIAN was born in an island, which is said to have received its name of Britain from Brutus, among a people of the same name, and of a not ignoble family. The district in which he is supposed to have been born, is on the western side of the island, where the ocean, stretching out as an arm, and making, as it were, on either side two angles, divides the Kingdom of the Scots from the Kingdom of the Angles. This region, until the most recent times, belonged to the Angles, as is proved not only by the records of history but also by the actual memory of individuals, and had a King of its own. S. Ninian's father was a King and by religion a Christian. He was of such faith and merit towards God that he was deemed worthy to have an offspring by whom the things lacking in the faith of his people might be supplied, and by whom a nation of another race, who knew not the sacraments of the faith, might be imbued with the mysteries of our holy religion. Even in his infancy Ninian, being born again by the water of holy baptism, preserved the nuptial robe which he received when clad in white, immaculate, and a conqueror of vices presented it in the presence of Christ. That Holy Spirit whom he first received for his purification, he merited by his most holy life to retain as the enlightener of his holy heart. For while yet a boy, though not with the thoughts of a boy, whatever was contrary to religion, adverse to chastity, opposed to good manners, or at variance with the laws of truth, he, through His guidance, shunned. But whatsoever was of the law of grace, or of good report, whatsoever was of use to man, or acceptable before God, he did not cease to follow with a mind already matured. Happy was he whose delight was in the law of the Lord

day and night, who, as a tree planted by rivers of water, brought forth his fruit in due season, when in the vigour of manhood, he strenuously fulfilled that which he had learned with the greatest zeal. His devotion toward the churches was wonderful ; wonderful also was his love to the brethren. He was sparing in food, few in words, diligent in reading, and agreeable in manners ; but jesting he avoided, and continually subjected the flesh to the spirit. Accordingly, directing his mind to the Holy Scriptures, when he had learned from certain of the more learned men of his own race the rules of Faith according to their way, the young man came, by reason of his quick intelligence, to understand, through the divine inspiration he had gathered from the Scriptures, that there were many things wanting to the perfection of these rules. At this his mind began to be troubled, and not enduring that he should be less than perfect, he was greatly afflicted and sighed ; “ his heart was hot within him, and while he mused the fire burned.” “ And what,” he said, “ what shall I do ? In mine own land I have sought Him whom my soul loveth, and have found Him not. I will arise and compass sea and land ; I will seek the truth which my soul loveth. Surely it needeth such toil as this ? Was it not said to Peter : ‘ Thou art Peter, and on this rock will I build my Church, and the gates of Hell shall not prevail against it ’ ? Therefore, in the faith of Peter there is nothing wanting, nothing obscure, nothing imperfect, nothing against which false doctrine, nor perverse opinions, any more than the gates of Hell, can prevail. And where is the faith of Peter but in the See of Peter ? Thither, thither must I go, that going out from my country, and from my kindred, and from my father’s house, I may be deemed meet in the land of vision to behold the will of the Lord, and to be sheltered in His temple. The false prosperity of the ages smiles upon me, the vanity of the world entices me, the love of kindred allures me, toil and the weariness of the flesh deter me. ‘ But he who loveth father and mother more than me,’ saith the Lord, ‘ is not worthy of me.’ ‘ And he who taketh not up his cross and followeth me is not worthy of me.’ I have learned, moreover, that they who despise the royal court shall attain to the kingdom of heaven.” Wherefore, animated by the impulse of the Holy Spirit, spurning riches, and treading down all earthly affections, this noble youth set out on his pilgrimage, crossed the Britannic sea, and entering Italy by the Gallican Alps, arrived, after a prosperous journey, at the city of Rome.

CHAPTER II.

He arrives at Rome and is consecrated Bishop by the Pope. His intercourse with S. Martin and his Return to his Native Land.

HAVING arrived at Rome, this most blessed young man, when he had shed tears, the signs of his devotion, before the sacred relics of the Apostles, and commended the desire of his heart with many prayers to their protection, presented himself before the Bishop of the Supreme See, by whom, when he had explained the reason of his journey, his devotion was accepted, and he himself received into the greatest affection and treated as a son. Soon the Pope placed him under teachers of the truth, to be instructed in the disciplines of the faith and in the sound doctrines of Scripture. But the young man, full of God, observed that he had not laboured in vain, nor to no purpose; he learnt, also, that he and many of his countrymen had been imbued by unskilful teachers with many things contrary to sound doctrine. Therefore with all eagerness, with open mouth, receiving the word of God, like a bee, he formed for himself the honeycombs of wisdom by arguments drawn from the opinions of different teachers, as from flowers of many kinds. And hiding them in the recesses of his heart, he preserved them to be inwardly digested, and afterwards brought forward for the instruction of his own inner man, and for the comfort of many others. Truly, it was a worthy recompense, that he who for love of truth despised country, wealth, and pleasures, brought, as I may say, into the secret chambers of the truth and admitted to the very treasures of wisdom and knowledge, should receive for things carnal things spiritual, for things earthly things heavenly, and for benefits temporal eternal blessings. Meantime, being spoken of by all as chaste in body, prudent in mind, sagacious in counsel, and circumspect in every word and deed, it came to pass that he rose to the favour and friendship of the Supreme Pontiff himself.

Accordingly, having lived after a praiseworthy manner for many years in the City, and having been sufficiently instructed in the Sacred Scriptures, he attained to the height of virtue, and, borne on the wings of love, was raised to the contemplation of celestial things. Then the Roman Pontiff hearing that some in the western parts of Britain had not yet received the faith of our Saviour, and that others had heard the word of the Gospel either from heretics or from men

insufficiently acquainted with the law of God, and moved by the Spirit of God, did, with his own hands, consecrate the said man of God to the Episcopate, and, having bestowed upon him his benediction, appointed him an Apostle to the promised people.

There flourished at this time the most blessed Martin, Bishop of the city of Tours, whose life, resplendent with miracles, and already described by that most learned and holy man, Sulpicius, had illumined the whole world. When returning, therefore, from the city, Ninian, full of the Spirit of God, was touched with the desire of seeing him, and turned aside to the city of Tours. With what joy, devotion, and affection he was received, who shall easily tell? For verily by grace, as of prophetic illumination, the virtue of the new Bishop was not hid from the holy Bishop of Tours. God having revealed it to him, he knew that he was sanctified by the Spirit, and was about to be set forth for the salvation of many. These pillars in the tabernacle of the Lord are joined together, and the two cherubim, expanding their wings, touch each other; sometimes raised on the wings of virtue they soar to God, sometimes standing and folding their wings, they edify one another. But withdrawing from these exalted things to what is earthly, the blessed Ninian desired of the Saint masons, saying that, as in faith so also in the manner of constructing churches and in the ordering of ecclesiastical institutions, he proposed to himself to imitate the holy Roman Church. The most blessed man yielded to his request; and so, satisfied with their mutual intercourse as with heavenly feasts, after embraces and kisses, and tears shed by each, S. Martin remained in his own see, and Ninian hastened, with Christ as his leader, to the work whereto he was sent by the Spirit. On reaching his own country a great multitude of the people went out to meet him. Great was the joy of all, wonderful the devotion; everywhere resounded the praise of Christ, for all regarded him as a prophet. Straightway this diligent husbandman, having entered upon the field of his Lord, began to root out that which had been wrongly planted, to scatter that which had been wrongly collected, and to destroy that which had been wrongly built. Then, the minds of the faithful being purged of every error, he began to lay in them the foundations of the true faith, building thereon the gold of wisdom, and the silver of knowledge, and the stones of good works; and all the things requiring to be done by the faithful, he both taught by word and illustrated by examples, and likewise confirmed with many and great miracles.

CHAPTER III.

The Foundation of the Church of Whithorn.

HE chose a site for himself in the place which is now called Whithorn. This place is situated on the shore of the ocean, and, running far out into the sea, is enclosed by the sea itself on the east, west, and south, the way being open to those who would approach it only on the north. Here, therefore, by the command of the man of God, the masons, whom he had brought with him, built a church, before which, they say, no other had been built in Britain of stone. And, inasmuch as he learned that the most holy Martin, whom he always venerated with wondrous affection, had now passed away from the earth to the heavens, he was careful to dedicate it to his honour.

CHAPTER IV.

He Heals and Converts King Tudvallus.

THEREFORE this light set upon a candlestick began to shine forth with heavenly signs, and with the radiant flames of virtue, upon those who were in the house of God, to enlighten darkened minds with the clear and burning word of the Lord, and to kindle those who were cold in heart. There was a certain king in that region (for the whole island was divided and subject to divers kings) by name Tudvallus, whom riches, power and honour had excited to pride; for the lust of the flesh and the lust of the eyes, and the riches of the world, incite to pride and haughtiness, inasmuch as the more any one has, the more he thinks he is able to do, and the more he believes is permitted to him. This man, despising the warnings of the man of God, both depreciated his doctrines and manners in secret and opposed his sound teaching to his face, so that the earth seemed rejected and nigh to being accursed, seeing that, though often drinking in the rain which came upon it, it brought forth thorns and thistles, and not wholesome herbs. But on a certain occasion when he had troubled the man of God more than usual, the Heavenly Judge suffered the injury of His servant to go unavenged no longer, but struck the haughty one on the head with an intolerable disease, and broke the crown of the head of him who was walking in his sins. And so much did his sickness increase that blindness suddenly darkened those

proud eyes, and he who had fought against the light of truth, lost the light of the body; but not in vain nor to the increase of his folly. For as the wretched man lay oppressed with pain and deprived of sight, he was illumined within, though in darkness without, and when he came to himself, he confessed his sin, seeking a remedy from him alone whom he had always oppressed. At last, having summoned his kindred and taken their advice, since he was himself unable to go, being detained by his infirmity, he sent messengers to the man of God, beseeching him not to enter into judgment with his servant, neither to reward him according to his deeds, but, as an imitator of the Divine benignity, to return him good for evil, and love for hate. Hearing this, the most blessed man, not elated with human pride, but abounding, as always, in the bowels of compassion, having first prayed to God, went straight to the sick man with the greatest humility and devotion. At first he corrected him with gentle reproof, then he touched the head of the sick man with healing hand and impressed on the blind eyes the sign of saving life. What more shall I say? Pain fled, blindness was driven away by the incoming light. And so it came to pass that sickness of the body cured the sickness of the soul, and the sickness of the body was expelled by the virtue which proceeded from the man of God. Healed therefore in both, in body and soul, the king began with all affection to revere and venerate the man of God, knowing by experience both that the Lord was with him, directing all his ways and giving him power over every one who exalted himself against the knowledge of Christ, and that He would speedily avenge every act of disobedience and every injury done to the servants of Christ. If, therefore, this contemptuous and proud man, by the grace of humility and penitence was deemed meet to be healed by the most holy man, who shall doubt that he who with an unfeigned faith and a sincere and humble heart, implores the aid of so great a man for the healing of the wounds of his spirit, shall not also receive a speedy remedy through his holy merits? But let us now pass to other matters, which seem to be so much the greater in proportion as they are proved to be contrary to nature.

CHAPTER V.

He Vindicates the Innocence of a Presbyter accused of Violation.

IN the service of one of the noblemen there was a certain girl, who according to the sinful flesh, was of a beautiful countenance and goodly to look upon. There was also an unchaste youth who, when he had cast his eyes upon her, was seized with a blind passion of love; and, being unable to subdue the flame of the lust he had conceived, he began to urge her to consent to sin. At length, either by solicitation or gifts, he so wrought that she conceived sorrow and brought forth iniquity. The wretched woman yielded herself to the other's lust, little thinking of the judgment of God, though hoping to escape the eyes of men. But her crime was betrayed, and soon laughter was turned into weeping, joy into sorrow, pleasure into punishment. What could she do? Whither should she turn? The law, her parents, and her master were feared. Wherefore the unhappy woman made a covenant with death, and placed her hope in a lie, believing that she would appear less guilty if she said that she had been deceived or forced by some man of position. When therefore she was compelled by the elders to confess the name of her paramour, she laid the crime of her violation at the door of the presbyter to whom the bishop had entrusted the care of the parish. All who heard her confession were astonished to think that the crime should have been committed by a man in such a position, and absolved her. Accordingly the good were scandalized, the evil-disposed made merry, the common people laughed, the sacred order was scoffed at by the impious, and sorrow seized the presbyter, whose reputation was assailed. But the innocence of the priest was not hid from the beloved soldier of God, since it was revealed to him by the Spirit. Nevertheless he did not lightly bear the scandal which had befallen the Church and the injury done to holy religion. At length the days of the woman were accomplished that she should bring forth, and she brought forth a son, not, as was supposed, to the shame of the priest, but to that of the father and her shameless self. For when the bishop, having summoned the clergy and all the people to the church, had exhorted them in a sermon and laid his hands on those who had been baptized, this wanton woman, casting aside all shame, pushed herself forward along with those who belonged to her among the people, thrust the child into the face of the presbyter, and shouted in

the ears of all the congregation, that he was the father of the child, her violator and deceiver. Clamour arose among the people; among the good, shame; among the wicked, laughter; but the Saint commanding the people to be silent, directed the child, which was then but one night old, to be brought to him; and being inspired by the Spirit of God, fixed his eyes upon him, and said: "Hearken, O child! in the name of Jesus Christ, say here, in the presence of the people, whether this presbyter begat thee." O marvel! O worthy of all admiration! O the marvellous clemency of God! O the ineffable power of the Christian faith! Verily, to him that believeth, all things are possible! But what do I say? To the faith of Ninian what was not possible? Truly, nature yieldeth to faith, and age to virtue. And why should not nature yield to the Lord of Nature? Age was not needed for an instrument, nor teaching for an office, nor time for practice, but by the effectual working of faith the Divine Power made the infant eloquent, and out of the mouth of a babe and suckling confounded the guilty, convicted the liar, and absolved the innocent. Accordingly, out of the body of an infant there proceeded the voice of a man; an untaught tongue framed intelligent words, and stretching forth his right hand, the child singled out among the people his real father, saying: "That is my father; he begat me; he committed the crime which is laid against the priest. Of a truth, O bishop, thy presbyter is innocent of this offence; between him and me there is naught save community in the same nature." This was enough. The child then became silent, to speak afterwards according to the law of nature and in the process of increasing years. Immediately resound in the mouth of all thanksgiving and the voice of praise. All the people exulted with joy, seeing that a great prophet had arisen among them, and because God had visited his people.

CHAPTER VI.

He undertakes the Conversion of the Picts. He returns Home.

MEANWHILE the most blessed man, grieved that the devil, who had been driven out of the region beside the ocean, had found for himself a dwelling place in a corner of the island in the hearts of the Picts, girded himself as a strong wrestler to overthrow his kingdom, and put on, moreover, the shield of faith, the helmet of salvation, the breast-

plate of charity, and sword of the Spirit, which is the Word of God. Equipped with such arms and surrounded by a company of his holy brethren, as by a heavenly host, he invaded the empire of the strong man armed, to rescue from his power innumerable vessels of captivity. Wherefore going to the Southern Picts, among whom the error of the Gentiles still prevailed, compelling them to venerate and worship idols deaf and dumb, he preached the truth of the Gospel and the purity of the Christian Faith, the Lord working with him and confirming his words with signs following. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the oppressed of the devil are delivered. A door is opened for the Word of God ; by the grace of the Holy Spirit faith is received, error abandoned, temples cast down, and churches built. To the font of the saving laver, rich and poor, young men and maidens, old and young, and mothers with their children hasten, and renouncing Satan with all his works and pomps, are joined to the body of the believers by faith, confession, and the sacraments. They give thanks to the most merciful God, that in the isles which are afar off he had revealed His name, sending to them a preacher of the truth, a lamp of salvation, and calling them His people which were not His people, and them beloved which were not beloved, and them as having obtained mercy which had not obtained mercy. Then the holy bishop began to ordain presbyters, to consecrate bishops, to distribute the other dignities of the ecclesiastical orders, and to divide the whole land into parishes with fixed bounds. Finally, having confirmed, in faith and good works, his children whom he had begotten in Christ, and having set in order all things which seemed to be necessary to the honour of God and for the salvation of souls, he bade farewell to the brethren, and returned to his own church, where in great tranquillity of soul, he spent a life perfect in all sanctity and glorious in miracles.

CHAPTER VII.

The Miracle among the Leeks.

It happened on a certain day that the holy man went with his brethren into the refectory to dine, and seeing no pot-herbs or vegetables on the table, he called the brother who was entrusted with the care of the garden, and enquired why on that day no pot-herbs or

vegetables were set before the brethren. He replied : " Truly, O Father, whatever remained of the leeks and such like, I to-day committed to the ground, and the garden has not yet produced anything fit for eating." Then said the Saint : " Go, and whatever thy hand findeth, gather and bring to me." Amazed, he stood trembling, hesitating what to do. But knowing that Ninian could command nothing in vain, he went slowly to the garden. Then happened a marvellous thing, credible to those alone who think that nothing is impossible to him that believeth ; for he saw leeks and other kinds of vegetables not only grown but bearing seed. He was astonished, and as if in a trance, thought he saw a vision. At length coming to himself and remembering the power of the holy man, he gave thanks to God, and gathering as many as seemed sufficient, he set them on the table before the bishop. The guests looked at each other, and with one heart and voice magnified God working in his saints, and so withdrew refreshed much more in mind than in body.

CHAPTER VIII.

Of the Animals and the Thieves.

IT sometimes pleased the most holy Ninian to visit his herds and the huts of his shepherds, desiring that the flocks which he had gathered together for the use of the brethren, and also for the poor and the pilgrims, should be partakers of the episcopal benediction. Therefore the animals being collected together into one place, when the servant of the Lord had looked upon them, he raised his hands and commended himself and all that he had to the Divine protection. Then going round, he marked off with the staff on which he was wont to lean, a little field in which he enclosed the cattle, and commanded that all within that circle should remain during the night under the Divine protection ; and having done this, the man of God turned aside to rest for the night in the house of a certain honourable matron. But after they had refreshed their bodies with food and their minds with the Word of God, and all had given themselves to sleep, thieves came ; and seeing that the cattle were neither enclosed by walls, nor protected by hedges, nor surrounded by a dyke, they searched about to see if there were any watchers, or anything to prevent them from carrying the cattle off. And when they found that

everything was still, and that there was neither any sound nor motion, nor barking of which to be afraid, they crossed the bounds which had been set by the Saint, and rushing in among the cattle endeavoured to carry them all off. But the Divine power which was present, resisted the ungodly, and cast them down, using as an instrument against those who as brute beasts cared not for their minds but for their bellies, an irrational animal. For the bull of the herd, turning as in fury, rushed at them, and attacking the leader of the thieves, threw the wretched man down, and gored him in the belly with its horns, dashing out his entrails and his life together. Then digging up the ground with its hoofs, it struck a marvellous blow with its foot on a rock which it had found, and in a wonderful way, in testimony of so great a miracle, its foot sank into the stone, as into soft wax, leaving its print on the rock, and on account of the footmark giving the place its name ; for to this day the place is called in English, Farres Last, and in Latin, Tauri Vestigium, or the Footprint of the Bull. Meanwhile the most blessed father having finished the solemn service of prayer, went out, and seeing the man lying dead and disembowelled among the feet of the cattle, and the others rushing hither and thither, as if possessed by furies, was moved with pity, and turning earnestly to God, prayed that He would resuscitate the dead. Nor did he cease either from tears or prayers, until that same power by which the man had been slain had not only restored him to life, but had also made him sound and whole. For verily the power of Christ on account of the merit of the Saint smote him and healed him, slew him and restored him to life ; led him down to the grave and brought him back. Meanwhile the rest of the thieves, who had been running about the whole night, and whom a certain madness had shut up within the enclosure which the father had formed, when they saw the servant of God, cast themselves with fear and trembling at his feet, imploring pardon. Gently chiding them and impressing upon them, with salutary words, the fear of God and the punishment prepared for the rapacious, and having bestowed upon them his benediction, he gave them permission to depart.

CHAPTER IX.

Ailred Complains of the Manners of His Own Age. Ninian's Manner of Life. The Miraculous Shower.

WHEN I consider the devout walk and conversation of this man, I am ashamed of our negligence ; I am ashamed of the sloth of this miserable age. Who of us, I ask, even among servants, does not more frequently in our mutual intercourse and conversation utter things jesting rather than serious, things idle rather than useful, and things carnal rather than things spiritual ? Mouths which the Divine grace has consecrated for the praise of God and the celebration of the sacred mysteries, are day by day polluted with backbitings and worldly conversation. Weary of the Psalms and Gospels and Prophets of God, they busy themselves all the day long with the vain and unseemly works of men. How they conduct themselves on a journey ! Is not the mind like the body, in motion all day long, and the tongue in idleness ? Gossip and the ways of wicked men are in their mouths, religious gravity is dissipated by laughter and idle tales ; the affairs of kings, the duties of bishops, the ministeries of the clerics, the quarrels of princes, and above all the life and ways of all are discussed. We judge every thing save our own judgment, and what is more to be grieved at, we bite and devour one another that we may be consumed one of another. Not so the most blessed Ninian ; no crowd disturbed his tranquillity ; no travelling hindered his meditations ; nor did his prayers grow lukewarm through fatigue. Whithersoever he went he lifted up his soul to celestial things either in meditation or in prayer. Whenever he turned aside from his journey and indulged in rest, either for himself or the beast he rode, he brought out a book, which he carried with him for the purpose, and took pleasure in reading or chanting, for he felt as the prophet says : " O how sweet are thy words unto my taste, yea sweeter than honey to my mouth." Whence the Divine power conferred such grace upon him that even when reclining in the open air and reading in the midst of the heaviest showers of rain no moisture ever touched the volume on which he was intent. But when every place around was wet with the water running upon it, he sat alone with his little book beneath the rain, as if protected by the roof of a house. And it came to pass that once while travelling with one of his brethren, by name Plebia, a man equally holy with himself, the most reverent man according to his wont,

relieved the tedium of the journey with the Psalms of David, and that after a certain portion of the way had been accomplished, they turned aside from the public road, in order to rest a little, and their Psalters being opened they refreshed their souls by sacred reading. Presently the sweet serenity of the sky becoming obscured with black clouds, poured down upon the earth beneath the watery showers it had conceived by natural exhalation. What more shall I say? The thin air, arching itself like a chamber round the servants of God, stood like a wall impenetrable to the falling waters. During the singing, however, the most blessed Ninian turned away his eyes from the book, being somewhat affected by an unlawful thought, even tickled with a certain desire at the suggestion of the devil, when the shower bursting upon him and his book immediately proclaimed that which was hidden in his heart. Then the brother who was sitting by him, understanding what had happened, reminded him with a gentle reproof of his order and his age, and showed him how unbecoming such things were to such as he. Immediately coming to himself, the man of God blushed at having been overtaken by an unprofitable thought, and in one and the same moment of time, he both put away the thought and caused the rain to cease.

CHAPTER X.

The Miracles of Ninian's Staff on the Sea and on the Land.

MEANWHILE many, both nobles and persons of inferior rank, placed their sons with the blessed pontiff to be imbued with sacred learning. These he indoctrinated with knowledge and formed in manners; curbing with salutary discipline the vices by which their age is wont to be entangled, and instilling into their minds the virtues whereby they might live godly, righteous, and sober lives. On one occasion one of the young men committed a fault which it was impossible to hide from the saint of God; and because it was not right that the offender should be allowed to go unpunished, the rods, the severest torments of boys, were prepared. The lad fled in terror, and knowing the power of the man of God, was careful to carry with him the staff on which the Saint was in the habit of leaning, in the belief that he had obtained the best comfort for his journey if he did but bear anything with him which belonged to the Saint. Fleeing therefore from

the face of the man, he sought diligently for a vessel to carry him over into Ireland. It is the custom in these regions to make a kind of boat by joining wands together in the shape of a cup, and of such a size as to be capable of holding three men sitting together. By stretching an ox-hide over it, they render it not only buoyant, but also impervious to water. Probably in the same way vessels of immense size were at that time built. One of these vessels, but without the covering of hide, the young man stumbled upon lying at the shore, and when he had incautiously entered it, by Divine Providence (I know not whether on account of its own lightness, for with a slight touch these vessels float far out on the waves), it immediately shot out into the sea. As the waters poured in, the miserable sailor stood not knowing what to do, whither he should turn, or what it was requisite to do. If he abandoned the vessel, his life was in peril ; if he remained, there was nothing before him but certain death. At last the unhappy youth, repenting of his flight, with pale face saw in the waves the avengers of the injury he had done to the father. Then coming to himself, and thinking that S. Ninian was present with him in his staff, as if at his feet he confessed his fault with tears, besought his pardon, entreated that by his most holy merits divine help might be vouchsafed to him. Then trusting in the known goodness as well as in the power of the Bishop, he fixed the staff in one of the holes, that it might not be hid from posterity what Ninian could do even in the sea. At the touch of the staff the element immediately trembled, and as if driven back by divine power, did not presume any longer to flow in at the open holes. These are Thy works, O Christ ! who speaking to Thy disciples, hast endowed them with this promise: "He that believeth in me, the works that I do, shall he do also." Thou didst imprint Thy sacred footprints on the waves of the deep : the power of Ninian did restrain the natural powers of the sea. The disciple who was doubting, and therefore in peril among the waves, Thy holy hand sustained, lest he should sink : the staff of Ninian protected his fugitive disciple from being swallowed up by the waves. Thou didst command the wind and the waves that fear might be taken away from Thy disciples : the power of Ninian subdued the winds and the sea that the youth might be conveyed to the desired shores.

A wind, rising out of the east, bore the vessel gently along. The staff, instead of a sail, caught the wind ; as a helm it directed the boat, as an anchor it stayed it. The people stood on the eastern

shore, and seeing the little vessel resting on the waves like a bird, neither driven by sail, nor propelled with oar, nor steered with helm, awaited its approach, wondering what this miracle might mean. Meanwhile the young man landed, and in order that he might make the merits of the man of God more widely known, animated by faith, he fixed the staff in the shore, beseeching God, that in testimony of so great a miracle it might send forth roots, and contrary to its nature, receive moisture, and produce branches and leaves, and bring forth flowers and fruit. The Divine favour was not wanting to the prayer of the suppliant, and immediately the dry wood, sending forth roots and covering itself with new bark, produced branches and leaves, and afterwards growing into a no small tree, makes known even now to all who behold it the power of Ninian. Miracle is attributed to miracle. At the root of the tree a most limpid fountain springing up, sent forth a crystal stream, winding with gentle murmur and lengthened course, pleasant to the eye, and sweet to the taste, and on account of the merits of the Saint useful, and health-giving to the sick.

CHAPTER XI.

Declamation on the Death of Ninian. His Burial at Whithorn.

THE most blessed Ninian, wondrously shining with such miracles as these, and excelling in the highest virtues, reached, after a prosperous couse, the day of his summons. That day to the blessed man was a day of exultation and joy ; but to the people over whom he ruled a day of tribulation and woe. He to whom heaven was opened rejoiced ; the people who were bereaved of such a father mourned. He for whom an eternal crown was prepared rejoiced ; they whose salvation was in danger sorrowed. But sorrow mingled with his joy : for to leave them seemed heavy to bear, but to be longer separated from Christ was intolerable. But Christ, consoling the soul thus hesitating, said : "Arise, hasten, my friend, my dove, and come." "Arise, my friend," he said ; "arise, my dove, rise by thought, hasten by desire, come by love." Truly, this voice pleased the most blessed man, as the friend of the Bridegroom, to whom that Heavenly Bridegroom had committed His Bride, revealed his secrets, and opened his treasures. Deservedly is that soul called "friend," to whom all was love, and nothing fear. "My friend," he says, "my dove." O dove!

dove verily taught to mourn, who, ignorant of the gall of bitterness, weeps with them that weep, is weak with them that are weak, and burns with them that are offended. Arise, hasten, my friend, my dove, and come ; for already the winter is passed, the rain is over and gone. Then verily O blessed man ! the winter was passed to thee, when thou wast counted worthy to contemplate with joyful eye that heavenly country which the Sun of Righteousness illumines with the light of His glory, which love enkindles, and a wondrous calm, as of a sweet springtime, tempers with an indescribable evenness of seasons. Then to thee was passed and gone that wintry inclemency which unsettles all these earthly regions, and with the inroads of vice hardens the cold hearts of men, in which neither the truth shines fully nor charity burns ; and from the showers of temptation and the hailstorms of persecutions, that holy soul, perfectly triumphant, escaped into the glory of a perpetual spring. "Flowers," he says, "have appeared on our earth." Verily, celestial odour from the flowers of Paradise was breathed upon thee, O blessed Ninian, when the crowd of purple-robed martyrs and white-robed confessors smiled to thee with placid countenance as to their most familiar friend, and welcomed thee whom chastity had made white, and love had made red as the rose, to their company. For although opportunity granted not the sign of bodily martyrdom here, it denied him not that without which martyrdom is nothing, the merit of martyrdom. For how often did he throw himself upon the swords of the perverse ! How often did he expose himself to the arms of tyrants in the cause of justice ! For truth he was ready to lay down his life : and for justice to die. Rightly therefore to the flowers of the roses and to the lilies of the valley is this empurpled and shining one summoned, ascending from Libanus that he may be crowned among the heavenly hosts. For the time of ingrafting was come ; for as a ripened cluster he must needs now be cut off from the stem of the body or from the vine of the Church on earth, to be purified by love and laid up in heavenly cellars.

Wherefore the blessed Ninian, perfect in life and full of years, passed happily away from the world, and accompanied by angelic spirits was carried into heaven, to receive there an eternal reward. There, associated with the company of the Apostles, joined to the ranks of the martyrs, enlisted in the hosts of the holy confessors, adorned also with the flowers of the virgins, he fails not to succour those who hope

in him, cry to him, and praise him. He was buried in the church of the blessed Martin, which he had himself built from its foundations, and was placed in a stone sarcophagus beside the altar, the clergy and people being present, sounding forth with their voices celestial hymns, with their hearts, sighs and tears. There the power which shone in the living Saint, ceases not to manifest itself about the body of the departed one, that all the faithful may acknowledge that he who is known to work on earth, lives in heaven. For at this most sacred tomb the infirm are healed, lepers are cleansed, the wicked are terrified, and the blind receive their sight ; by all which things the faith of the believing is strengthened to the praise and glory of our Lord Jesus Christ, who liveth and reigneth with God the Father in the Unity of the Holy Spirit, world without end. Amen.

CHAPTER XII.

Miracles of the Relics of Ninian.

I.—*On a Deformed Poor Man.*—Wherefore, when the most blessed Ninian had been translated into heaven, the faithful people, who had loved him during his lifetime, frequented with the greatest reverence that which seemed to be left to them of him, namely, his most sacred relics. The Divine Power approving their reverence and faith, proved by many miracles that the Saint whom the common lot had taken away from the earth, was still living in the heavens. There was born to one of the people by his wife, a miserable son, who was the grief of both his parents, a gazing stock to the people, and a horror to those who saw him. Nature had formed him contrary to nature, all his members being turned the wrong way. The joints of his feet were twisted, his heels projected forward ; his back adhered to his face ; his breast was near the back of his head ; and his arms being twisted, his hands rested on his elbows. What more shall I say ? There lay that black figure to whom members had been given without use, life without fruit, to whom among the wreck of other members the tongue alone remained, that he might bewail his misery and provoke his beholders to sorrow, and his hearers to tears. A continual grief to his parents, their sorrow grew daily. At length they thought of the power of the most holy Ninian which had so often proved efficacious ; and full of faith they caught up that wretched body and coming with it to

the relics of the holy man, they offered the sacrifice of a contrite heart with shedding of tears, and continued instant in devout prayers until the hour of vespers. Then laying that body before the tomb of the Saint, they said: "Receive, O blessed Ninian, that which we offer, a gift, hateful indeed, but well fitted to prove thy power. Wearied, worn out, oppressed with sadness overcome with loathing, we present it to thy compassion. Truly, if it be a gift, favour is due to those who offer it; if a burden, thou, whose power to aid is greater, art in every way better able to sustain it. Here, therefore, let him die or live, let him be healed or perish." These or similar things they urged with tears, and leaving the deformed child before the sacred relics, they departed. And behold in the stillness of the midnight the wretched child saw approaching him a man shining with celestial light, resplendent in the insignia of a bishop, who, touching him on the head, commanded him to rise up whole, and give thanks to God, his Healer. And when he was departed, the poor child awaking as from a deep sleep, twisted his members one by one by an easy motion into their natural position; and having recovered the use of them all, he returned to his parents safe and sound. After this he gave himself wholly up to the Church and to ecclesiastical discipline, and after being first shorn for Holy Orders, and then ordained a presbyter, he ended his life in the service of the father.

II.—*On a Poor Man afflicted with Scabs.*—The fame of this miracle being noised abroad, many ran together, each laying his own misfortune before the sacred relics. Among them came a certain simple man, poor indeed in fortune, but rich in faith and good will. A strange scab had attacked his whole body, and so laid hold upon his members that the skin strangely hardening was closing up the courses of the veins and everywhere contracting the arteries, and nothing but death awaited the sufferer. Accordingly, the unhappy man, drawing near to the body of the Saint, offered up the most devout prayers at the altar to the Lord of Faith. Tears flow, sighs heave forth, the breast is beaten, the very bowels tremble. To such faith and to such contrition neither the merit of the Saint was lacking nor the tenderness of Christ, who glorified his Saint and mercifully healed the wretched suppliant. Why should I delay longer? The poor Adelfridus, for that was his name, ceased not from his prayers, and before many days were fulfilled he was restored to his former health.

III.—*On a Blind Girl*.—Moreover, at that time there was among the people a certain girl, by name Deisuit, who was so afflicted with a pain in her eyes, that the violence of the disease deprived her of all power of seeing, and the darkness resting upon all things, hid from her even the light of the sun. Painful to the sufferer, it was also a sorrow to her sympathising relatives. But what could they do? The efforts of the physicians gave place to despair, and Ninian, the only hope that remained, is sought. Led by the hand to that most sacred spot, she is left there weeping and wailing. She asks earnestly, seeks anxiously, knocks importunately, and the compassionate Jesus fails not of what he promised in his Gospel: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Therefore to the girl appeared the grace she sought. The door of pity at which she knocked was opened. The health she sought was given; for the darkness being taken away, the lost light was restored. All pain departed, and she who had come to the sacred tomb led by another, returned home by the guidance of her own sight amid the great joy of her parents.

IV.—*On Two Lepers*.—Further, there were seen to come into the city two lepers, who, deeming it presumptuous to touch holy things with the contagion of leprosy, implored, as it were, afar off the help of the Father. But coming to the fountain, and believing that whatever holy Ninian had touched was holy, they thought to wash themselves in that laver. O fresh miracle of Eliseus the prophet! O new cleansing, not of one but of two Naamans! Naaman came in the spirit of presumption; these in the spirit of lowliness; he came in doubt, these in faith. The King of Syria doubted; the King of Israel doubted; Naaman doubted. Doubted the King of Syria; he doubted and was proud, who imagined that his leper must be sent not to the prophet but to the King. Doubted also the King of Israel, who, having heard the letter of the King of Syria, rent his garments and said: "Am I God, that I am able to make alive and to kill?" Doubted Naaman, who, having heard the counsel of the prophet, went away angry. Naaman therefore stood in his chariot of pride at the gate of Eliseus. These in faith and lowliness of heart cried aloud to the mercy of Ninian. Rightly then is his fountain turned into a Jordan, and Ninian become a prophet. The lepers are cleansed at the touch of the laver, but by the merits of Ninian; and their flesh is restored

as the flesh of a little child. They return to their friends healed, to the glory of Ninian, in praise of God, who worketh marvellously in His Saints.

But let this be the end of this book, though not the end of the miracles of S. Ninian. These do not cease to shine forth even now, to the praise and glory of our Lord Jesus Christ, who, with the Father and the Holy Spirit, liveth and reigneth for ever and ever. Amen.

II.

THE LIFE OF S. MACHOR.*

WE cannot here omit to notice how the famous youth Mochonna (who, as we read, was also called Macharius and Mauritius) advanced in virtue and Christian perfection under the teaching of the most blessed Father Columba, to whom he had joined himself from his boyhood, nor yet with what glory he finished the course of his life, begun with the utmost sanctity. Before he was born, S. Eugenius, bishop of Ardstrath, a man of remarkable holiness, foresaw and foretold what and how great he would be. His father was King Fiachna; his mother Finchoemia. His foster-father was a certain prince of Connaught, with whom he was brought up until he had passed the years of boyhood, and seemed too mature for the mere rudiments of letters. Afterwards he devoted himself to the study of letters, and when he heard the great and constantly increasing reputation which our master S. Columba, who was then staying in Ireland, had for learning and sanctity, moved by a divine instinct, he hastened to him and submitted himself to him to be instructed and formed according to the whole rule of evangelical perfection. The Holy Father, seeing an excellent disposition, staid manners, and an ardent zeal for piety conspicuous in the royal youth, his kinsman, admitted him gladly, and in the space of three months thoroughly instructed him in those things which another, even of maturer years, could not learn in a longer space of time. Such was the grace of the master, and such the capacity and diligence of the divinely enlightened youth, who, running in the paths of the rest of the virtues with equal felicity, zealously endeavoured to imitate the Holy Father in every thing becoming his age or position.

Thereafter, when S. Columba prepared to set out for Albion (Albionem), where thenceforth he was to be exiled for Christ, S. Mochonna rather forced than offered himself as a companion of his pilgrimage. For when the Holy Father advised him not to forsake his parents or the land of his birth, he uttered a saying well worthy a monk—"Thou," he said, "art my father, the Church

* Colgan, *Trias Thaumaturgae*, Vita Scti. Columbæ, V^{ta}, cap. xxiii.-xxx., p. 435.

is my mother, and my country is where I can find a richer harvest of meritorious deeds, and greater opportunity of serving Christ. Henceforth I will follow thee wheresoever thou goest, till thou leadest to Christ, to whom thou hast already consecrated me." Shortly after he had spoken these words, in order that he might the more readily break down every barrier, he uttered a vow to forsake his native land. Wherefore, the Holy Father at length consenting, he passed with him into Albania (Albaniam), where he gave yet more abundant indications of piety and learning, whether spending his leisure in monastic quiet or strenuously co-operating in the work of spreading the Gospel, being adorned in either case by God with signs and miracles, through his own merits or through those of his master.

For once when they were staying in the monastery of Iona, he was ordered by the venerable father to write something, and at once set his hand to the task. What he could not finish by day he carried on at night with some divine radiance serving the turn of physical light. It illumined his cell in the night watches, and struck the eyes of some of the brethren, but to no good, inasmuch as it provoked them to such blackness of envy, that they sacrilegiously plotted the death of the holy youth. In their most wicked endeavour to accomplish this, they gave him poison to drink at the time of refection, as he reclined at table, but in vain. For the most blessed father Columba, who was then engaged in a more saintly fashion in his penitential closet, divined with his enlightened mind both their machinations and Mochonna's peril; and thereupon raised his hand and blessed from afar the cup mixed with poison, and immediately the poison was spilt, and so it came to pass that S. Machor drank the liquor which remained, and escaped the danger.

But when the blessed Father saw that the monks' envy and hatred towards S. Mochonna had grown to such a pitch, he determined to send him, if only for a time, to some other place where he might dwell more securely and fruitfully. To this end he summoned him, and caused him to be consecrated Bishop. Then having presented him with the ring and staff and other insignia of the pontifical dignity, he sent him into the province of the Picts along with twelve companions who were diligent and experienced in the ministry of the Church. He told him that when he arrived at the margin of a certain stream in that province, which presented the form of a pastoral staff, he was to abide there. The most obedient Mochonna set out with his

companions, and when he arrived at the appointed stream, he built a church on its bank, and by the efficacy of his prayer, turned into stone a savage monster which was wont to devastate that region, and slay all it met with its poisonous breath and belching. He showed forth many other miracles in that province, not without great fruit ; for at length he drew very many to the truth of the faith, built many churches, suppressed the worship of false gods, and overthrew idols.

After this, when he wished to go to Rome, the blessed Columba summoned Mochonna and chose him out of all the rest as the companion of the journey which he purposed, for in him he knew he would find all the talents of a faithful companion. Therefore they began the journey together, and arrived together in Rome, where they were most courteously received by Pope Gregory. After he had learned the names (for by that time he had two), rank and sanctity of Mochonna from our master Columba, whether disliking the foreign words or preferring the Latin, or by reason of some hidden mystery, he was pleased to call him Mauritius, and in recognition of his rank and virtues, appointed him to the administration of the See of Tours, which at that time was vacant.

Having accomplished their pilgrimage to Rome, and having been endowed with the pontifical benediction, as they retraced their way home, they turned aside to Tours. This city was celebrated as the dwelling-place of the great Martin, famous as his See, and glorious in his relics, although there was this yet lacking to its felicity, that while sure of the possession of so great a treasure—the body, I mean, of the most blessed Martin—the city was yet ignorant of the sepulchre wherein it was laid. This matter was then under discussion, and as soon as the fame of the arrival and sanctity of the blessed Columba spread through the city, and when they heard of the grace of prophecy in which he prevailed, the chief men of Tours came to him beseeching him with many prayers, and the offer of many gifts of gold and silver and other precious things, to discover the sepulchre of S. Martin, and to distinguish his sacred relics from the rest. But S. Columba, at once, despising silver and gold and zealous for the honour of Martin, while rejecting the gifts of the suppliants, gave heed to their prayers, but on this condition—that they should yield him whatever relics other than the body of S. Martin he might find in his sepulchre. The condition was readily agreed to. The holy man pointed with his finger to the place where the sacred body was lying ; it was soon dug up, and

along with the desired relics a mass-book was found. The people of Tours well-nigh repented of their promise, and murmured against giving the book to Columba when he demanded it, unless he first added another favour to his former benefit, and left some one of his companions, a man holy and fit to command, to administer the church of Tours. After the Saint had agreed to this, and presented S. Mochonna to them as already designated by the Supreme Pontiff to the See of Tours, he obtained the desired book of S. Martin, which both the life of Bishop S. Eugenius, and the legend of Mochonna himself, relate to have been found by S. Columba on this wise and on this occasion.

During the night of the first day on which S. Machor sat at Tours, S. Martin appeared to divers persons, clerics and citizens, in dreams, and warned each of them to pay as much reverence to Machor, his most worthy successor, as they would pay to himself if he were still surviving. Having been given the infula* of Tours at the demand of the people, with the consent of his master, with the authority of the supreme pontiff, Gregory the Great, and finally with the approval of the most blessed Martin, who rules among the denizens of Heaven, S. Machor governed the see committed to him in the most saintly manner for three years and a half. When that time was run, he felt that the hour of his dissolution was at hand, and calling the brethren together, said to them: "The hour is near for which alone I have waited with strong desire from my youth till now—the hour, I mean, of my departure to Christ—to which I shall come when the three days have sped which alone remain." Truly this was tidings evil for the brethren and evil for the citizens. The blessed man exhorted them to lay aside all grief for his death, as they well knew that none had ever lived except under the law that he at length die, and that no one should struggle against the Divine will, which had been pleased to put a speedy end to his exile.

* The infula was, in classical times, the band or fillet with which the brow of the sacrificing priest and the head of the victim were bound. In early Christian times the term appears to have been transferred to the head-covering of Christian priests, and may have had some connection with the mitre which came to be recognised as the official head-dress of a bishop. The word, however, was sometimes used to denote a ministerial vestment.—See Ducange, also Smith, *Dict. of Chris. Antiqq.*, *sub* infula.

Therefore, after having dismissed the rest of the crowd which had assembled, and as he awaits the approaching hour of his death, with the clergy and monks sitting beside him and with a joyful countenance and a mind directed to eternal things, behold S. Martin visits him from Heaven, the most blessed Columba, borne by divine power, from the island of Iona, and, what is chief, the most gracious Saviour of the world, Jesus Christ, from the bosom of the Father, surrounded by a numerous host of celestial spirits, apostles, and other saints. At their glorious appearing he was wonderfully refreshed, and it was granted him to have the monks and clergy who stood by as partakers of his joy, and spectators and witnesses of his felicity, which was now begun. They not only saw with their eyes the blessed man bathed in a glow of celestial radiance, but also heard the sweet sounding harmony and most pleasant melody of the celestial choirs, and soon heard the words of the heavenly beings who stood by, whose one voice, as they invited the soul of the most blessed champion to glory, was this: "Come with us, Machor, come with us; thou who art to abide with us in the kingdom of thy Father." So at length the blessed Machor, invited by angels and visited by Christ, passed to the joys of heaven, and Columba, on that assembly of heavenly beings being dissolved, was borne back to his own monastery by divine power.

GLOSSARY.

GLOSSARY.

Note.—1, 79=Legend 1, line 79 ; 2, 62, 287=Legend 2, lines 62 and 287.

- A, adj.*, 1, 79 ; 2, 62, 287
Abad, s., delay, 1, 66, 264
Abidis, pres. t., awaits, 2, 837
Abot, s., abbot, 2, 538
A dele, in the least, 2, 402
Abade, s., delay, 1, 122
Abaisit, p.p., abased, 2, 1334
Abandonit, p.t., abandoned, i. 58
Abbay, s., abbey, 1, 711
Abaysit, adj., abashed, alarmed, 2, 183
Abeowe, prep., above, 2, 755
Accept, p.p., accepted, 2, 18
Accordit, p.p., agreed, 1, 836
Acht, p.t., owned, 1, 518
Acht, pres. t., it behoves, 2, 1190
Affray, s., terror, 1, 1295
Affere, v., to belong, pertain to, 1, 169
Again, prep., against, contrary to, 1, 487
Agane, prep., against, 1, 55, 234
Aganis, prep., against, 1, 866
Agaste, adj., terrified, 1, 917
Alane, adv., alone, 1, 1066 ; 2, 171
Ald, adj., old, 1, 414 ; 2, 902 ; *alde*, 1, 504
Aleyne, adj., alone, 2, 1366
Al hy, all haste, 2, 122
Al hyre alane, by herself, 2, 171
Alkine, all kinds of, 2, 85
Al, adj., all, 1, 14, 32, 38
Al-lestand, adj., everlasting, 1, 1271
Almon ded, alms deed, 2, 102
Almus, s., alms, 1, 243
Alquhare, adj., everywhere, 2, 673
Als, conj., also, 1, 87, 478, 651, 1043
Alsa, conj., also, 2, 689
Also, conj., also, 1, 790
Alsone, adv., all soon, 1, 318
Alswith, adv., quickly, 2, 494, 747
Altare, s., altar, 1, 1412
Ame, i.s. pres. t., am, 1, 1323
Amend, v., to make amends, 1, 1350
Amonesting, s., admonishing, 2, 975
And, conj., if, 2, 624
Ane, adj., one, 1, 168, 485, 504, 635
Anerly, adv., only, 1, 1305 ; 2, 133
Angelsang, s., angelsong, 2, 76
Ansuer, s., answer, 1, 122
Ansuert, p.t., answered, 1, 351
Aparel, v., to equip, 2, 477
Apere, v., to appear, 1, 1419 ; 2, 378 ;
p.t., apperit, 1, 692
Apertly, adv., openly, 1, 1007
Apone, prep., upon, 2, 1282
Approwand, pres. p., approving, 1, 125
Aquynt, adj., acquainted, 1, 178
Ar, pres. t. plu., are, 1, 784, 802
Arayt, p.t., arranged, 1, 695
Are, s., heir, 2, 1346
Are, adj., early, 1, 26
Are, adv., before, 1, 1021, 1032 ; 2, 394, 960
Argw, v., to argue, 2, 1301
Armis, s. plu., arms, 1, 655
Arywyt, p.t., arrived, 2, 742
As, adv., as if, 1, 302
As, adv., when, 1, 97, 263, 335, 444 ; 2, 545, 553, 697
Askine, s., asking, questions, 1, 121 ; request, 2, 1027
Askit, p.t., asked, 1, 190
Askynge, s., asking, prayer, 1, 1387
Assay, s., trials, proofs, 2, 401
Assay, v., to try, 1, 313 ; 2, 126
Assith, s., recompense, 1, 1130
Assouerand, pres. p., trusting, 2, 984
Asyse, s., jury, 1, 971
Asyth, s., excuse, 2, 639
At, pron., that, 1, 572, 865 ; 2, 21, 547, 674, 796, 825, 989, 1003
At, prep., at, 1, 109, 401, 799
At, prep., of, from, 1, 190
At, prep., with, 2, 82
At, conj., that, 2, 16
Atheris, adj., either, both, 2, 844
Athir, pron., either, 1, 567
Athyre, adj., either, the one, 2, 512
Auld, s., old man, 2, 1389
Aucht, p.t., owned, 2, 65
Awaris, s., avarice, 2, 1047
Awaille, s., avail, use, profit, 1, 922

- Awale, *v.*, to avail, 1, 140, 153
 Awisment, *s.*, advice, 2, 1108
 Awne, *pron.*, own, 1, 378, 864; 2, 1123
 Awou, *s.*, vow, 1, 1000
 Awouyt, *p.t.*, vowed, 1, 1389
 Aye, *adv.*, always, ever, 1, 2, 8, 1061; 2, 835
 Ayre, *s.*, heir, 2, 138
 Ayre, *s.*, air, 1, 571
- Bad, *p.t.*, commanded, 1, 441, 698; 2, 127
 Bad, *p.t.*, remained, 1, 462, 1017
 Bade, *s.*, delay, 1, 392
 Bak, *s.*, back, 1, 1013
 Bake, *s.*, back, 1, 651
 Bakwart, *adv.*, backward, 1, 650
 Bale, *adj.*, sore, diseased, 1, 1328
 Ban, *v.*, to curse, 1, 1239
 Band, *p.t.*, bound, 1, 1012
 Bane, *s.*, bone, 1, 804; 2, 1033
 Baptyme, *s.*, baptism, 2, 110
 Baptyisme, *s.*, baptism, 2, 656
 Bar, *s.*, bear, 2, 863
 Bar, bare, *p.t.*, bore, 1, 1280, 1536; 2, 1565
 Bargane, *s.*, bargain, 1, 1280
 Barne, *s.*, child, 1, 333; 2, 122, 585; *plu.*, barnis, 1, 482.
 Bat, *s.*, boat, 2, 478
 Bath, *adj.*, both, 1, 663, 1035
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 Be, *prep.*, by, 1, 81, 114, 222; 2, 131
 Bede, *s.*, bed, 1, 660
 Bedene, *adv.*, quickly, 1, 360, 900
 Befal, *v.*, to befall, happen, 1, 383; *p.t.*, befel, 1, 690
 Beft, *p.t.*, beat, smote, 2, 190
 Befte, *p.p.*, beaten, 1, 491, 500
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 Befortyme, *adv.*, before, 1, 278
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 Begynnand, *pres. p.*, beginning, 2, 32
 Begyt, *p.p.*, builded, 1, 208
 Behald, *v.*, to behold, 1, 445
 Behowit, *p.p.*, behoved, 2, 630
 Behynd, *prep.*, behind, 1, 1013
 Bellis, *s. plu.*, bells, 1, 714
 Belyf, *adv.*, quickly, 1, 884
 Bene, *adj.*, sound, in good condition, 1, 523
 Bensone, *s.*, blessing, 1, 124
 Benysone, *s.*, blessing, 1, 106, 172, 437
 Beowte, *prep.*, without, outside, 1, 736
- Bere, *s.*, bear, 2, 988
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 Bere, *s.*, noise, uproar, 2, 260
 Bere, *v.*, to bear, carry, 1, 533; 2, 1158; *pres. t.s.*, bere, 1, 738; *plu.*, beris, 1, 733
 Beste, *s.*, beast, 2, 1485
 Beste, *adj.*, *superl.* best, 1, 82, 429
 Bestiale, *s.*, flesh, meat, 1, 427
 Besy, *adj.*, busy, eager, anxious, 1, 727, 838; 2, 558
 Besyd, *adv.*, beside, 2, 53
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 Betaknyng, *s.*, betokening, 1, 1269
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 Betuk, *p.t.*, conveyed, 2, 44
 Betyd, *p.t.*, chanced, 1, 1266
 Bewanye, *s.*, profit, 1, 754, 1279
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 Bewiste, *s.*, dwelling, 2, 834
 Bewtc, *s.*, beauty, 1, 307
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 Blad, *s.*, blade, 1, 1139
 Blak, *adj.*, black, 1, 570
 Blam, *s.*, blame, 2, 326
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 Blyse, *s.*, bliss, 2, 67
 Blyse, *v.*, to bless, 2, 517
 Blyth, *adj.*, blith, 2, 493; blythe, 1, 249; 2, 95
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 Blyne, *v.*, to cease, 1, 367
 Bollyne, *p.p.*, swoln, 1, 1374
 Bone, *adj.*, ready, 1, 885
 Borne, *p.p.*, born, 1, 3
 Bot, *adv.*, only, 1, 79, 640
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 Bra, *s.*, brim, 2, 229
 Brad, *adj.*, broad, 2, 220, 1037
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 Breke, *s.*, breeches, 1, 1080

- Brest, *s.*, breast, 2, 251; breste, 1, 654
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 Brycht, *adj.*, bright, 1, 912; 2, 59
 Bryng, *v.*, to bring, 1, 400, 676
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 Buk, *s.*, book, 1, 584; buke, 1, 567
 Bule, *s.*, bull, 1, 449
 Bundine, *p.p.*, bound, 1, 1035; 2, 1294
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 Byrth, *s.*, birth, 2, 33
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 Bysnyne, *adj.*, monstrous, misshapen, 1, 686
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 Chasty, *s.*, chastity, 2, 1300
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 Chere, *s.*, cheer, 1, 117, 1124
 Cheryte, *s.*, charity, 2, 316, 716
 Ches, *v.*, to choose, 1, 602; 2, 625
 Chesone, *s.*, occasion, cause, 1, 1156
 Cheuire, *v.*, to shiver, 2, 1500
 Chid, *p.t.*, chid, 1, 1302
 Child, *s.*, child, 1, 7; *plu.*, childere, 2, 1114
 Chosit, *p.t.*, chose, 1, 256
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 Clene, *adj.*, clean, 1, 356
 Clenge, *v.*, to cleanse, 1, 214; *p.p.*, clengit, 1, 1260

Cler, clere, *adj.*, clear, 1, 541, 693
 Clergy, *s.*, ecclesiastical science, 1, 130
 Clergy, *s.*, office of a priest, 2, 1394
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 Come, *s.*, coming, 1, 195
 Command, *s.*, promise, agreement 1, 842
 Commawnd, *pres. t.*, command, 2, 866
 Common, *s.*, people, 2, 572
 Commonis, *s.*, common people, 1, 427
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 Condempnit, *p.p.*, condemned, 1, 1050
 Condyt, *s.*, safe conduct, 1, 1195
 Confermyt, *p.t.*, confirmed, 1, 221, 377
 Confessoure, *s.*, Confessor, 1, 721
 Confluence, *s.*, concourse, gathering, 1, 197; 2, 155
 Confund, *v.*, to confound, 2, 1352
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 Contre, *v.*, to oppose, 1, 878
 Consyderit, *p.t.*, considered, 2, 362
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 Costlyk, *adj.*, costly, 1, 617; 2, 786, 1570
 Crabitnes, *s.*, anger, 1, 1285
 Craftly, *adj.*, skilful, 2, 786
 Credil, *s.*, cradle, 2, 72
 Criand, *pres. p.*, crying, 2, 193
 Cristel, *s.*, crystal, 1, 541
 Cristnit, *p.p.*, christened, baptised, 2, 852
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 Cry, *v.*, to cry, shout, 2, 185
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 Cun, *v.*, to learn, 2, 1065
 Cunctre, *s.*, country, 1, 99
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 Curt, *s.*, court, 1, 968, 970
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 De, *v.*, to die, 1, 948; 2, 1007
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 Ded, *s.*, deed, conduct, 2, 313
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 Dede, *p.t.*, did, 1, 944
 Dede, *p.p.*, killed, 1, 458, 682
 Dedis, *s. plu.*, deeds, 1, 64
 Dedly, *adj.*, deadly, mortal, 1, 14, 182, 634
 Dedstra, *s.*, death bed, 2, 1153
 Def, *adj.*, deaf, 1, 789
 Defendit, *p.p.*, protected, 2, 273
 Defould, *v.*, to defile, 2, 864
 Degre, *s.*, degree, way, estate, 1, 32, 43, 640. In al degre, in every way, 1, 32
 Deide, *s.*, deed, 1, 220
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 Deit, *s.*, debt, 1, 268; 2, 1510
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 Demawnd, *s.*, request, 2, 1116
 Demyt, *p.p.*, doomed, sentenced, 1, 976
 Demyt, *p.t.*, deemed, 1, 1214
 Departing, *s.*, separating, 2, 1147.
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 Departyt, *p.t.*, divided, 1, 1099

- Depe, *adj.*, deep, 2, 220
 Der, *dere*, *adj.*, dear, 1, 147; 2, 439, 443
 Dere, *v.*, to harm, injure, 1, 583
 Determyt, *p.t.*, determined, 2, 431
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 Dewylis, *s. poss.*, devil's, 2, 620
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 Difficulte, *s.*, difficulty, 1, 74
 Dingne, *adj.*, worthy, 2, 381
 Discipil, *s.*, disciple, 1, 848; *plu.*, 2, 1184
 Discret, *adj.*, discreet, 1, 141
 Disese, *s.*, discomfort, 1, 1407
 Disparit, *p.t.*, despaired, 1, 290
 Disputuisly, *adv.*, relentlessly, 2, 1049
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 Dissawis, *pres. t.*, deceives, 2, 620
 Dissese, *s.*, discomfort, 1, 964
 Dissessit, *p.p.*, distressed, 2, 1530
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 Distrowre, *s.*, destroyer, 1, 296
 Distroyt, *p.t.*, destroyed, 2, 857
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 Dowis, *pres. t.*, does, 2, 618
 Dowme, *s.*, judgment, thought, 2, 1240, 1465
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 Dynt, *s.*, stroke, 2, 119
 Dyscypil, *s.*, disciple, 2, 543.
 Dyseypline, *s.*, discipline, 2, 808
 Dyspysare, *s.*, despiser, 1, 723
 Dyspyt, *s.*, despise, 2, 389
 Dweland, *pres. p.*, dwelling, 2, 55, 740
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 Effray, *s.*, harm, 1, 993
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 Ene, *s. plu.*, eyes, 1, 298, 301
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 Enhournyt, *adj.*, adorned, 2, 527
 Enples, *v.*, to please, 1, 1183
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 Espy, *v.*, to spy upon, watch, 1, 854
 Ete, *v.*, to eat, 1, 798; 2, 864; *p.p.*, etene, 2, 1016
 Etling, *s.*, endeavour, 2, 1388
 Euir, *adv.*, ever, 1, 524
 Euire ilkane, *pron.*, every one, 1, 459
 Ewine, *adj.*, equal, 1, 270
 Ewine, *adv.*, directly, straight, 1, 603; 2, 741
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 Fa, *s.*, foe, 1, 850; *plu.*, fais, 1, 894
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 Fanding, *s.*, tempting, temptation, 1, 1250, 1255
 Fandit, *p.t.*, tempted, 2, 1385
 Fane, *pres. t.*, cease, stop, end, 1, 1162; *p.t.*, fane, 1, 474; 2, 888. (O. Fr., *finer*; *achever*, *terminer*, *completer*, *finir*, etc., Roquefort)
 Fang, *s.*, booty, 1, 1098
 Fang, *v.*, to snatch, 1, 225
 Fal, *v.*, to fall, 1, 51
 Fald, *s.*, fold, 1, 446
 Falow, *s.*, fellow, companion, 2, 1346
 Fals, *adj.*, false, 1, 1226; 2, 591
 Falset, *s.*, falsehood, 1, 344
 Far, fare, *adj.*, fair, beautiful, 2, 528, 1182, 1357
 Fare, *v.*, to fare, go, 1, 186, 1022; 2, 58, 1360; *p.t.*, fure, 1, 1400; *pres. p.*, farand, 1, 194; *p.p.*, faryne, 1, 194
 Fare, *adv.*, far, 2, 321, 592; *ful* fare, *very* far
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 Fastis, *pres. t.*, fasts, 1, 767
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 Faucht, *p.t.*, fought, 1, 12, 19
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 Fawt, *s.*, fault, 2, 255
 Fawt, *s.*, want, lack, 2, 662, 792

 Fay, *s.*, faith, 1, 377; 2, 895
 Faylet, *p.t.*, failed, 2, 564
 Fayne, *adj.*, fain, glad, 1, 195, 920, 1408
 Fayr, *adj.*, fair, beautiful, 1, 538
 Fayre, *v.*, to go, 1, 984
 Fe, *s.*, cattle, 1, 152, 441
 Fed, *v.*, to feed, 1, 1109; *p.t.*, fede, 1, 659
 Feil, feile, *adj.*, many, 1, 224, 467, 1030
 Feild, feilde, *s.*, field, 1, 210; 2, 862
 Feile, *v.*, to feel, 1, 900
 Feit, *s. plu.*, feet, 2, 864, 929
 Fel, *adj.*, cruel, foul, 1, 449; 2, 602
 Fel, *p.t.*, fell, 1, 574
 Fel, *p.t.*, happened, 2, 571
 Fele, *v.*, to feel, 2, 401
 Fele, *adj.*, many, 2, 195, 1211
 Fellone, *adj.*, cruel, evil, 1, 578, 850, 1110
 Felloun, *adj.*, cruel, 2, 589
 Fellouny, *s.*, cruelty, hatred, 1, 1158; 2, 392
 Felyng, *s.*, feeling, 2, 606
 Fendis, *s. pass.*, fiend's, 2, 878
 Fenyeyng, *s.*, feigning, 2, 683
 Fer, *adv.*, far, 1, 782; 2, 1414
 Ferd, *adj.*, fourth, 1, 1265
 Fere, *s.*, company, concourse of people, 1, 740
 Fere, *s.*, strong, sound, 1, 800, 1317; 2, 1561
 Fere, *adv.*, far, 1, 594; 2, 320, 672
 Feris, *s. plu.*, companions, 1, 466
 Ferly, *s.*, wonder, marvel, miracle, 1, 349, 407; 2, 175; *plu.*, ferleis, 2, 943; *ferlyis*, 1, 642; *ferlyse*, 1, 1181
 Ferly, *v.*, to wonder, 1, 71; 2, 361
 Ferly, *adv.*, wonderfully, 2, 748
 Ferlyful, *adj.*, wonderful, 1, 544
 Ferme, *adj.*, firm, 2, 482
 Ferme, *v.*, to confirm, 2, 1578
 Fertir, fertire, *s.*, shrine, 1, 733; 2, 1396
 Ferterit, *p.p.*, enshrined, 1, 732
 Fers, *adj.*, fierce, 1, 449
 Festuale, *adj.*, festival, 1, 735
 Fet, fete, *s. plu.*, feet, 1, 370, 455, 958
 Fetryt, *p.p.*, enshrined, 2, 27
 Fewire, *s.*, fever, 2, 1499
 Feynd, *s.*, fiend, the devil, 1, 225
 Find, *v.*, to find, 1, 402; *p.t.*, fand, 1, 191, 399, 463, 828; *p.p.*, fundine, 1, 1402; *fundyn*, 1, 832
 Fil, *s.*, fill, 1, 1276
 Fil, *v.*, to fill, 2, 237; *p.t.*, fillit, 2, 235; *fillyt*, 2, 28
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- Fische, *s.*, fish, 2, 1015
 Flat, *p.t.*, quarrelled, 1, 1219; O.E., *flitan*, to quarrel
 Fle, *v.*, to flee, fly, shun, 1, 233, 484, 913; *p.t.*, fled, 1, 57; fleid, 1, 499; *pres. p.*, fleand, 1, 911
 Fle, *v.*, to fly, 2, 1179
 Fles, *s.*, flesh, 1, 53, 1255; flesch, 1, 804
 Flet, *p.t.*, floated, 1, 509
 Floure, *s.*, flower, blossom, 1, 533; *plu.*, flouris, 1, 536
 Flud, *s.*, flood, 1, 576
 Flynt, *s.*, flint, 2, 707
 Folkis, *s. plu.*, people, men, 1, 856
 Foleuyt, *p.t.*, followed, obeyed, 1, 38, 230
 Fontstane, *s.*, font, fontstone, 1, 9
 Forbare, *p.t.*, forbore, avoided, 1, 578
 Forberand, *pres. p.*, avoiding, shunning, abstaining from, 1, 23
 Forbed, *v.*, forbid, 1, 1157
 Fore, *conj.*, because, 1, 51, 290
 Foreowt, *adv.*, far, 2, 419
 Foreste, *s.*, forest, 1, 914
 Forfarn, *p.p.*, perished, destroyed, 2, 243
 Forgetil, *adj.*, forgetful, 2, 212
 Forgewine, *s.*, forgiveness, 2, 1026
 Forgiffine, *p.p.*, forgiven, 1, 1264
 Forgiffnes, *s.*, forgiveness, 1, 475
 Forgyt, *v.*, to forgive, 2, 610
 Formulare, *s.*, example, 2, 312
 Forow, *prep.*, before, 2, 833
 Forout, *prep.*, without, besides, 1, 507, 761
 Foroutine, *prep.*, without, 2, 1025
 Foroutyn, *prep.*, without, 1, 524; 2, 214; foroutyn were, without doubt, 1, 524
 Forrnwris, *s. plu.*, foragers, raiders, 1, 1093
 Forsad, *adj.*, foresaid, 1, 748; 2, 321
 Forsak, *v.*, to forsake, 2, 460
 Forseand, *adj.*, forseeing, 1, 140
 Forseyng, *s.*, foreseeing, Providence, 2, 1122
 Fostir-sowne, *s.*, foster son, 2, 282
 Fostyre, *v.*, to foster, 2, 43; *p.t.*, fosterit, 2, 48; fosteryt, 2, 633; *p.p.*, fosterit, 2, 49
 Forthil, *adv. and conj.*, therefore, 1, 57, 144, 231
 Forthyr, *adv.*, further, 2, 530
 Forthymare, *adv.*, further, farther, 1, 95
 Fortone, *s.*, fortune, 1, 826
 Forwoithine, *adj.*, undone, 1, 673
 Foule, *adj.*, foul, 1, 57
 Foul, *adv.*, shamefully, 1, 986
 Fow, *adj.*, few, 1, 856
 Fra, *adv.*, fro, 1, 480; *adv.*, when, 1, 317; 2, 73, 143, 295; *prep.*, from, 1, 17, 182, 509, 613; 2, 116, 178
 Frayne, *v.*, to ask, enquire, 1, 196; *p.t.*, franit, 1, 321
 Frature, *s.*, refectory, 1, 385
 Fre, *adj.*, free, 1, 956
 Frely, *adj.*, noble, 2, 192; O.E., *frēolic*, liberal, noble; *adv.*, freely, 1, 993; 2, 1404
 Frendis, *s. plu.*, friends, 1, 109, 194
 Freste, frist, fryst, *s.*, delay, 2, 1199; 1, 398; 2, 262; O.E., *first*, *fyrst*, space of time, term, respite
 Froite, *s.*, fruit, 1, 536
 Froynttis, *s. plu.*, fronts, the front of the upper part of the body, 2, 1547
 Froyt, *s.*, fruit, 2, 1488
 Fud, *s.*, child, 2, 192; O.E. *fōde*, food, offspring
 Fude, *s.*, food, 1, 387, 1378
 Ful, *adj.*, foul, shameful, misshapen, 1, 692, 948; *adv.*, full, very, 1, 252, 488, 948
 Fulfare, *adv.*, much, sincerely, 2, 909
 Fundine, fundyn, *see* find
 Fundit, *p.t.*, founded, 1, 379
 Fure, *see* fare
 Furth, *adv.*, forth, henceforth, 1, 105, 700; 2, 105
 Furth-schewere, *s.*, shewer-forth, revealer, 2, 1063
 Fusione, *s.*, abundance, 2, 795
 Fute, *s.*, foot, 1, 630, 792
 Fut-hat, fut-hete, *adv.*, hot-foot, with all haste, 1, 1047, 1205
 Fryst, *see* freste
 Fyfe, fywe, *adj.*, five, 1, 28, 1246
 Fyne, *adj.*, fine, 1, 540
 Fynd, *v.*, to find, 1, 825
 Fyr, fyre, *s.*, fire, 2, 171, 188, 201
 Fyrst, *adj.*, first, 2, 32
 Ga, *v.*, to go, 1, 189, 554; 2, 123; 2. *s. pres. t.*, gays, 2, 405; 2. *imperative*, ga, 1, 993; *p.p.*, gane, 1, 460, 1085; 2, 172, 837
 Gadderit, *p.t.*, gathered, 1, 205; *p.p.*, 1, 342
 Gaf, gef, *p.t.*, gave, 2, 146, 348
 Galay, *s.*, galley, 2, 693
 Ganesais, *pres. t.*, gainsays, 2, 767
 Gang, gange, *v.*, to go, 1, 461, 603; *pres. p.*, gangand, 1, 370; 2, 75
 Gannand, *adj.*, suitable, 2, 772
 Gannandy, *adv.*, suitably, 1, 137

- Gaste, *s.*, guest, 2, 1097; *adj.*, afraid, 1, 500
 Gastly, *adj.*, spiritual, 2, 1104
 Gat, gate, *s.*, way, 1, 170, 563, 606, 1100; 2, 172; *plu.*, gattis, 2, 1133
 Gat, *v. p.t.*, got, 1, 80, 301; *pres. plu.*, gettis, 1, 789; *p.t.*, got, begot, 1, 641
 Gatsyd, *s.*, roadside, 1, 897
 Gaynand, *adj.*, fitting, 2, 1299
 Gaynit, *p.t.*, became, 2, 118
 Gebet, *s.*, gibbet, gallows, 1, 976, 980
 Gef, *v.*, to give, 1, 468; *p.t.*, 1, 52, 162, 596
 Ger, gere, *v.*, to cause, 1, 55, 75, 624, 1341; *p.t.*, gert, 1, 642, *pres. p.*, gerrand, 2, 209
 Gestenere, *s.*, entertainment, 2, 1186
 Get, *s.*, way, 2, 821, 825; *v.*, to get, obtain, 1, 24, 172; *pres. t. plu.*, gettis, 1, 542
 Gettare, *s.*, parent, 2, 116
 Gettyng, *s.*, begetting, 2, 33
 Gewine, *p.p.*, given, 2, 1513
 Giffar, *s.*, giver, 1, 809
 Giffine, *p.p.*, given, 1, 1271
 Giffis, *pres. t.*, gives, 1, 600
 Gilt, *s.*, guilt, 1, 985
 Gilty, *adj.*, guilty, 1, 1008
 Glad, *p.t.*, went, 1, 108; O.E., *glæden*, to glide
 Gong, *s.*, latrine, 2, 981
 Gottine, *p.p.*, got, 1, 1010; 2, 412
 Gouernande, *pres. p.*, directing, 1, 525
 Gowe, *v.*, to gaze, 1, 467
 Grantit, *p.t.*, granted, gave, 1, 190, 1314
 Grathit, *p.t.*, prepared, 2, 1208
 Grathly, *adv.*, sufficiently, 2, 295
 Grawine, *p.p.*, buried, 2, 841
 Greite, *s.*, weeping, tears, 2, 930
 Grene, *adj.*, green, 1, 404
 Gret, *v.*, to weep, 1, 248, 642; *pres. p.*, gretand, 1, 248, 519, 688
 Gret, *adj.*, great, 1, 5, 97, 318; 2, 174, 179; *comp. degree*, gretare, 1, 594
 Gretumly, *adv.*, greatly, 2, 1333
 Gretyng, *s.*, weeping, 2, 374
 Grew, grou, *v.*, to grow, 1, 410; 2, 290; *p.t.*, greu, 2, 50; grew, 1, 146; *pres. p.*, growand, 1, 49; 2, 86; *p.p.*, growine
 Grewe, *v.*, to harm, 1, 825
 Gris, *s.*, ointment, 1, 1381
 Grond, *s.*, bottom, 2, 239
 Gud, *s.*, goods, property, 1, 1252
 Gud, *adj.*, 1, 4, 65, 388
 Gudmen, *s.*, good men, 1, 227
 Gudnes, *s.*, goodness, 1, 50, 250
 Guttis, *s. plu.*, bowels, 1, 454
 Gyfe, *v.*, to give, 1, 289
 Gyf, gyfe, *conj.*, if, 1, 94, 72
 Gyfte, *s.*, gift, 1, 15, 675
 Gyle, *s.*, guile, 2, 587
 Habandonyt, *p.p.*, abandoned, 2, 817
 Hable, *adj.*, able, 1, 1433
 Had, *s.*, estate, 1, 374
 Hade, *p.t.*, had, 1, 391
 Haf, hafe, *v.*, to have, 1, 517, 681, 1180; 2. *s.*, *pres. t.*, has, 1, 150; *p.t.*, had, 2, 752
 Hafand, *pres. p.*, behaving, conducting, 1, 42
 Hafyng, *s.*, conduct, 1, 244
 Haile, *adj.*, whole, 1, 138, 523, 1317
 Hailist, *p.t.*, embraced, 2, 1078
 Hald, *v.*, to hold, 1, 966; *p.p.*, haldine, 1, 580, 643; 2, 28
 Hale, *s.*, hall, refectory, dining hall, 1, 389
 Hale, *adj.*, whole, sound, 1, 114, 139; 2, 587.
 Hale, *adv.*, well, entirely, 1, 343, 428
 Halfe, *s.*, half, side, 1, 755
 Halfine, *adv.*, half, 1, 869
 Halfy, *adv.*, half, 1, 1418
 Halely, *adv.*, wholly, 1, 63
 Hali, *adj.*, holy, 1, 175
 Halist, *p.t.*, embraced, 2, 1077
 Halouyt, *p.t.*, hallowed, consecrated, 1, 264
 Hals, *s.*, throat, 2, 1033
 Halt, *adj.*, halt, lame, 1, 791
 Haly, *adj.*, holy, 1, 167
 Halynes, *s.*, holiness, 1, 493
 Ham, *s.*, home, 1, 882; 2, 97
 Hame, *s.*, home, 1, 200, 707
 Hamely, *adj.*, intimate, 1, 851, 853
 Hamewart, *adv.*, homewards, 1, 170; 2, 1327; hamewarte, 1, 163
 Handis, *s. plu.*, hands, 1, 158, 1014
 Hangit, *p.p.*, hanged, 1, 1014
 Hankis, *pres. t.*, entangles, 2, 1354
 Hapnyt, *p.t.*, happened, 2, 173
 Hard, *p.t.*, herd, 1, 909
 Hardy, *adj.*, hardy, stout, 1, 819
 Hare, *s.*, hair, 2, 189, 247
 Harlit, *p.p.*, dragged, 1, 1015
 Hart, *s.*, heart, 1, 41, 283, 685; *plu.*, hartis, 1, 88
 Hartly, *adv.*, heartily, 2, 609
 Hast, *s.*, haste, 1, 176
 Haste, *v.*, to hasten, 1, 207
 Hate, *adj.*, hot, 1, 564
 Haw, *s.*, delay, 1, 910
 Hayre, *s.*, hair, 1, 1046
 Heare, *adj. comp.*, higher, 2, 303

- Hecht, *p.t.*, promised, 1, 1167
 Hed, hede, *s.*, head, 1, 279, 301, 654; 2, 247
 Heft, *s.*, handle, 1, 1138
 Heicht, *p.t.*, promised, 2, 843
 Heid, *s.*, head, 2, 1551
 Heile, *s.*, heel, 1, 650
 Heile, cure, healing, 1, 301, 543, 796
 Heily, *adv.*, loudly, 1, 902
 Hel, *s.*, hell, 1, 1272
 Held, helde, *p.t.*, held, 1, 665, 700
 Heldit, *p.t.*, inclined, 2, 601
 Hele, *s.*, cure, healing, 1, 303; 2, 800
 Helpe, *s.*, help, 1, 498
 Helpe, *v.*, to help, 1, 364, 999; *pres. t.*, helpis, 1, 995; *p.t.*, helpyt, 1, 1021; *pres. p.*, helpand, 11, 11; *p.p.*, helpyne, 1, 1218
 Helping, *s.*, assistance, 1, 879
 Hely, *adv.*, loudly, 1, 295
 Hend, *adj.*, back, 1, 653
 Her, *v.*, to hear, 2, 304
 Her, *adv.*, here, 1, 680, 689
 Herbry, *s.*, lodging, 2, 1080
 Herd, *adj.*, hard, 2, 1503
 Here, *v.*, to hear, 1, 148, 968, 978; 2, 174; *p.t.*, herd, 1, 145; *pres. p.*, herand, 2, 627; *p.p.*, herd, 1, 950
 Heretable, *adj.*, heritable, 2, 92
 Heryng, herynge, *s.*, hearing, 1, 789; 2, 1583
 Het, *s.*, heat, 2, 180
 Hething, *s.*, mockery, 2, 976
 Hewine, *s.*, heaven, 1, 724; 2, 1356
 Hewinly, *adj.*, heavenly, 1, 56
 Hewy, *adj.*, heavy, 1, 702
 Hewyn, *s.*, heaven, 1, 269, 365
 Hevynly, *adj.*, heavenly, 2, 396
 Hey, *adv.*, high, 1, 587; 2, 1131; *comp.*, heare, 2, 303; heyere, 2, 1129
 Hicht, *s.*, high, 2, 81
 Hicht, *s.*, promise, 2, 1162; *p.p.*, called, 1, 818; *pres. p.*, hichtand, 1, 1238; *p.t.*, promised, 1, 1143
 Hiddir, *adv.*, thither, 2, 1242
 Hie, *adv.*, high, loudly, 2, 248
 Hird, *s.*, herd, 1, 152, 362; *plu.*, hirdis, 1, 441
 Hir, hire, *pron.*, her, 1, 315, 321, 322
 Hofine, *p.p.*, baptized, 2, 162
 Hoile, *s.*, hole, 1, 515; *plu.*, hoilis, 1, 505; holis, 1, 375
 Hone, *s.*, delay, 2, 1558
 Honeste, *adj.*, honest, 1, 481
 Honoure, *v.*, to honour, 1, 31
 Hopyt, *p.t.*, feared, 2, 242
 Hors, *s.*, horse, 1, 630, 1121
 Hou, *adv.*, how, 1, 30, 601
 Housband, *adj.*, farm, 1, 867; housband ton, a farm, 1, 867
 How, *s.*, hood, 1, 1046
 How-gat, *adv.*, in what way, 1, 1048
 Howine, baptized, 1, 9
 Howne, *s.*, delay, 2, 1411
 Huke, *s.*, hook, reaping hook, 1, 94
 Humylyte, *s.*, humility, 2, 403
 Hundir, *adj.*, hundred, 1, 613
 Hy, *s.*, haste, 1, 40; 2, 1073; In til hy, quickly
 Hycht, *s.*, height, 1, 269, 587
 Hycht, *p.p.*, called, 2, 541, 743
 Hyddir, *adv.*, hither, 1, 758
 Hye, *adj.*, high; 1, 1412; 2, 12
 Hym, hymne, *pron.*, himself, 1, 286; 2, 34; him, 1, 417
 Hymselfe, *pro.*, himself, 1, 20
 Hyne, *adv.*, thence, 2, 904
 Hynt, *p.p.*, seized, took, 1, 1046; 2, 197
 Hyr, hyre, *pron.*, her, 2, 170, 171
 Hyreself, *pron.*, herself, 2, 190
 Idillness, *s.*, sloth, 1, 233, 311
 Il, *s.*, ill, evil, 1, 62; *adj.*, ill, evil, 1, 203
 Ile, *s.*, isle, 2, 488
 Ilke, *adj.*, each, every, 1, 188, 590, 750
 In, *prep.*, on, into, 1, 170, 550; 2, 1565; in al degre, in every way, 1, 706; in al syd, on all sides, 2, 410; in haste, quickly, 1, 327; in hy, quickly, 1, 326; in lytil space, in a short time, 1, 113; in sic degre, in such a way, 1, 332
 Infourme, *v.*, to instruct, 2, 705
 Innocens, *s.*, innocence, 1, 47; 2, 343
 Inuch, *adj.*, enough, 1, 68, 131
 Ioy, *s.*, joy, 1, 709
 Into, *prep.*, in, 1, 3, 21, 96, 611; 2, 94
 Invirone, *adv.*, round, 1, 437
 Invirroune, *adv.*, round, 2, 927
 Inwy, *s.*, envy, 2, 387, 613
 Irk, *adj.*, weary, 2, 360
 Irke, *v.*, to grow weary, 1, 70
 Is, *s.* *pres. t.*, art, 1, 366
 Ithand, *adj.*, diligent, 1, 240
 Ithandly, *adv.*, constantly, 1, 764; 2, 103
 Iugment, *s.*, judgment, 1, 341
 Iwil, *adj.*, evil, 1, 1212
 Ken, kene, *v.*, to teach, 1, 482; 2, 383; *p.p.*, kene, 1, 1341
 Ken, *pres. t.*, know, 2, 29
 Kend, *p.t.*, knew, 1, 1366
 Kepare, *s.*, keeper, 1, 310, 450; *plu.*, keparis, 1, 1011

- Kepe, *s.*, care, heed, 1, 443, 701
 Kepe, *v.* to keep, 1, 152, 336, 1064 ;
 p.t., kepit, 1, 12, 988, kepyt, 1, 17
 Keping, *s.*, keeping, care, 1, 391
 Kest, *v.*, to cast, 1, 341
 Keyne, = kine, *s.*, kindred, 2, 1443
 Kind, *s.*, nature, 1, 358
 Kine, *s.*, kindred, 1, 1362
 Kine, *s.*, kind of, 2, 1303
 Kindly, *adj.*, natural, 2, 1121
 Kingis, *s. poss.*, king's, 2, 323
 Kirk, *s.*, church, 1, 378 ; 2, 161
 Kirkmen, *s. plu.*, ecclesiastics, 1, 560
 Kiste, *s.*, chest, tomb, 1, 617
 Kith, *s.*, kith, 2, 446
 Kithis, *pres. t.*, shows, 1, 765
 Knaf, *adj.*, male, 2, 109
 Knafe, *adj.*, male, 1, 641
 Knavelege, *s.*, knowledge, 1, 130
 Knawine, *s.*, knowledge, 2, 1136
 Knaw, *v.*, to know, 1, 171 ; *p.t.*, kneu,
 1, 142 ; knew, 1, 904 ; *p.p.*, knaw-
 ine, 1, 109, 715 ; 2, 429
 Knawlag, *s.*, knowledge, 2, 56
 Kne, *s.*, knee, 1, 655, 1371 ; 2, 170
 Knyfe, *s.*, knife, 1, 1139
 Knyt, *p.t.*, tied, 1, 982
 Ky, *s.*, cows, 1, 1121
 Kyd, *adj.*, known, 1, 1447
 Kyd, *p.p.* made known, 1, 1335
 Kynd, *s.*, nature, 1, 649 ; 2, 146
 Kyne, *s.*, lineage, kindred, 1, 5, 99 ; 2,
 323, 448
 Kyst, *v.*, to cast, 2, 637
 Kyssyt, *p.t.*, kissed, 2, 730

 Lachful, *adj.*, lawful, 1, 660
 Lacht, *p.t.*, took, 1, 188
 Lachtful, *adj.*, lawful, 1, 1072
 Lad, *p.t.* and *p.p.*, laid, 1, 1028 ; 2,
 1402
 Lafe, *s.*, rest, 2, 603
 Laiffe, *s.*, rest, remainder, 2, 920
 Lais, *pres. t.*, lays, 1, 741
 Lak, *s.*, reproach, 1, 644
 Lake, *v.*, to blame, to be reproached,
 ashamed of, 1, 652
 Land, *s.*, land, people of the land, 1, 915
 Lang, *adj.*, long, 1, 718 ; *comp.*, langere,
 Lande, *s.*, land, 1, 305
 2, 624 ; *adv.*, long, 1, 226
 Language, *s. plu.*, languages, 2, 308
 Langare, *adv. comp.*, longer, 2, 432
 Langsum, *adv.*, long, tedious, 2, 1237
 Lap, lape, *p.t.*, leaped, 1, 507, 527 ; 2,
 1033
 Lare, *s.*, knowledge, wisdom, instruc-
 tion, 1, 25, 127, 274 ; 2, 682

 Large, *adj.*, liberal, 1, 243
 Larges, *s.*, bounty, 2, 989
 Lar, *s. imper.*, let, 1, 1116 ; *p.p.*, latine,
 2, 91
 Late, *adj.*, late, 1, 26
 Lath, *adj.*, loathe, 2, 825 ; hateful, 1,
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 Lath, *p.t.*, loathed, 1, 664
 Lathly, *adj.*, loathsome, 1, 677
 Latine, *p.p.*, let, 2, 91
 Laucht, *v. p.t.*, received, 1, 11
 Lave, *s.*, rest, remainder, 2, 535
 Lavntern, *s.*, lantern, 1, 599
 Law, *s.*, low, 2, 1131
 Lawe, *s.*, rest, remainder, 2, 172, 250,
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 Lawide, *adj.*, unlearned, lay, 2, 1416
 Lawit, *adj.*, lay, 1, 561
 Lay, *v.*, to lay, 2, 125 ; *p.t.*, lay, 1,
 324 ; *p.p.*, layd, 2, 138
 Led, *v.*, to rule, direct, conduct, 1, 29
 Ledar, *s.*, leader, 1, 606
 Leding, *s.*, leading, governing, 1, 820
 Lefand, *pres. p.*, living, 1, 621
 Lefe, *s.*, leave, permission, 1, 162
 Lef, lefe, leff, *v.*, to leave, 1, 601,
 1172 ; 2, 623, 1361 ; *p.t.*, 1, 686
 Leid, *p.t.*, led, 2, 1081
 Leif, *s.*, leave, 1, 108
 Leif, *v.*, to leave, abandon, 1, 236
 Leikis, *s. plu.*, leeks, 1, 404
 Leile, *adj.*, legal, 1, 1050
 Leile, leal, faithful, true, 1, 241, 591,
 728
 Leit, *p.t.*, let, 2, 904
 Lele, *adj.*, loyal, 2, 106
 Lely, *adv.*, faithfully, 1, 1143
 Lend, *v.*, to dwell, 1, 638
 Lending, *s.*, place of dwelling, 2, 1169
 Lent, *p.t.*, lent, given, 1, 363 ; *p.p.*, 1,
 55, 1339
 Lere, *v.*, to learn, 1, 27, 63, 66 ; 2,
 356 ; *p.t.*, 1, 70 ; 2, 360 ; to teach,
 1, 159 ; 2, 331, 381, 855
 Les, *adj. comp.*, less, 1, 45, 443
 Lessinge, *s.*, lying, falsehood, 1, 941
 Lessone, *s.*, learning, 1, 340
 Lestand, *adj.*, lasting, enduring, 1, 424
 Lestand, *pres. p.*, lasting, 1, 747
 Lestandly, *adv.*, everlastingly, 1, 638
 Leste, *s.*, least, 2, 1330
 Lestis, *pres. t.*, lasts, remains, 1, 456
 Let, *s.*, hindrance, 1, 1015
 Let, *v.*, to hinder, prevent, 1, 56 ; 2,
 352 ; *p.p.*, lettyt, 2, 449
 Lethand, *adj.*, unwilling, 2, 486
 Letteryt, *adj.*, educated, 2, 957
 Letting, *s.*, hindrance, 1, 112
 Levit, *p.t.*, left, 1, 100

- Lewe, *s.*, leave, permission, 2, 453.
 Lewe, *v.*, to leave, 2, 217, 463
 Leyde, *v.*, to lead, 2, 1475
 Leyrit, *p.t.*, learned, 1, 33
 Leyryt, *p.t.*, learned, 2, 297
 Leyne, *adj.*, lean, poor, 2, 987
 Lif, *s.*, life, 1, 356, 595, 1076
 Lif, life, *v.*, to live, 1, 290, 1355;
pres. t., lifis, 1, 719; *p.t.*, lifit, 1,
 428; *pres. p.*, lifand, 1, 939; 2, 36
 Lifte, *s.*, sky, 1, 572
 Litil, *adj.*, little, 1, 410
 Lof, *s.*, love, 2, 1528.
 Lof, *p.t.*, lived, 2, 940
 Lofand, *pres. p.*, praising, 1, 411, 304
 Lofare, *s.*, lover, 1, 723
 Lofe, *s.*, praise, 1, 592
 Lofing, *s.*, praise, 1, 699
 Lofit, *p.t.*, praised, 1, 587
 Llon, *p.t.*, lent, 2, 1434. O.E., *lænan*,
 to lend
 Lorde, *s.*, lord, master, 1, 321
 Lorne, *adj.*, lost, perishing, 1, 90, 134
 Loud, *adv.*, loud, loudly, 2, 189
 Lousit, *p.p.*, loosed, 2, 1516
 Lowable, *adj.*, praiseworthy, 1, 252
 Lowe, *s.*, praise, 1, 468
 Lowing, *s.*, praise, 2, 28, 100
 Lowing for lewing, *s.*, living, 1, 596
 Lowinge, *s.*, praise, 1, 415
 Lowit, *p.t.*, praised, 1, 360, 413; *p.p.*,
 2, 390
 Lowyng, *s.*, praise, 1, 265
 Lowyt, *p.t.*, praised, 2, 554
 Lud, *adv.*, loud, loudly, 2, 185
 Luf, *s.*, love, 2, 760
 Lufit, *p.t.*, loved, 2, 400
 Lufyt, *p.t.*, loved, 2, 632
 Lug, *s.*, lodging, 1, 433
 Lugit, *p.p.*, lodged, 1, 856
 Luke, *v.*, to look, see, 1, 93, 568
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 Ly, *v.*, to lie, 2, 72, 196; *pres. t.*, lyis,
 2, 1311; *pres. p.*, lyand, 2, 196
 Lycht, *s.*, light, 1, 282; 2, 567.
 Lycht, *v.*, to alight, 2, 60
 Lychtly, *adv.*, lightly, gently, 1, 696
 Lycure, *s.*, liquor, 2, 605
 Lyf, *v.*, to live, 2, 668
 Lyfe, *s.*, life, 1, 50
 Lyftyme, *s.*, lifetime, 2, 1405
 Lyfyng, *s.*, living, life, 2, 322
 Lyk, *adv.*, like, 1, 77, 871
 Lyking, *s.*, pleasure, 1, 709
 Lyme, *s.*, lime, 1, 260, 1370
 Lymmys, *s.*, limbs, 1, 704
 Lyne, *s.*, line, 1, 743
 Lyt, *s.*, light, 2, 564
 Lytil, *adj.*, little, 1, 67; 2, 570
 Ma, *v.*, to make, 1, 157.
 Ma, *v.*, may, 1, 75, 83, 84.
 Ma, *adj. comp.*, more, 1, 624
 Macht, *s.*, might, power, 1, 12. At his
 macht, with all his might, 1, 12
 Mad, *p.t.* and *p.p.* made, 1, 65, 107,
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 Maister, maistere, *s.*, master, 1, 35, 74
 Maister, *adj.*, chief, 1, 451; maister thef,
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 Mak, *v.*, to make, 1, 60, 127, 259
 Mane, *s.*, man, 1, 36, 304; *poss.*, 1,
 351, 986
 Mar, mare, *adv. comp.*, more, 1, 277,
 666, 1242
 Masonis, *s. plu.*, masons, 1, 190
 Mast, maste, *adj. suppl.*, most, 1, 212,
 515, 742; 2, 115
 Mastere, *s.*, master, 1, 38
 Mawmentis, *s. plu.*, idols, 2, 818
 Maydine, *s.*, maiden, 1, 306
 Mayne, *s.*, main, strength, 2, 8
 Med, *s.*, reward, 1, 56
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 Meke, *adj.*, meek, 1, 237, 1175
 Mekil, *adj.*, great, 1, 45
 Mekill, *adj.*, much, 2, 1566
 Mekilly, *adv.*, meekly, 1, 293
 Meknes, *s.*, meekness, 1, 45
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 Mend, *v.*, to mend, heal, 1, 1209
 Mene, *s. plu.*, men, 1, 1342
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 Menstrale, *s.*, minstrel, 1, 889
 Mengye, *s.*, company, servants, 2, 1024
 Menye, *s.*, company, servants, 2, 226
 Merakle, *s.*, miracle, 1, 593; *plu.*,
 merakles, 1, 620
 Merdale, *s.*, rabble, camp followers, 1,
 921; O. Fr., *merdaille*, a dirty crew
 Merring, *s.*, marring, defeat, 2, 918
 Meryt, *s.*, merit, 1, 518
 Merwalis, *s.*, miracles, 1, 764
 Mes, *s.*, mass, 1, 696, 770
 Messagis, *s.*, messenger, 1, 292
 Meswryt, *p.t.*, measured, 2, 1036
 Met, mete, *s.*, meat, food, 1, 23, 385;
 1460; 2, 424, 1596
 Met, *adj.*, measured, 1, 1406
 Meyne, *v.*, to think, 2, 703, 1161
 Meynetyme, *s.*, meantime, 1, 165
 Mikel, *adj.*, much, great, 1, 556
 Mirknes, *s.*, darkness, 1, 603
 Misfigur, *s.*, misfigure, misshapen thing,
 1, 682
 Mistrew, *v.*, to misbelieve, 2, 1586
 Modir, modire, modyre, *s.*, mother, 1,
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- Mocht, *p.t.*, might, 1, 461, 896
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 Monyfald, *adv.*, manifold, 1, 413
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 Morneday, *s.*, morrow, 1, 462
 Mot, *z, s. imper.*, may, 1, 1125; 2, 767
 Mycht, *s.*, power, 1, 513, 1227
 Mycht, *p.t.*, might, 1, 20
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 Mychty, *adj.*, mighty, 1, 5
 Mychttty, *adj.*, mighty, 1, 421
 Mydnycht, *s.*, midnight, 1, 691
 Mykil, *adj.*, great, much, 1, 6, 90
 Myl, myle, *s.*, mile, 1, 737, 1406; *plu.*,
 mylys, 1, 1403
 Myld, *adj.*, gentle, 2, 1556
 Myn, *pron.*, my, 1, 1299; 2, 448
 Mynd, *s.*, memory, mind, 1, 931, 1384
 Myne, *adj. comp.*, less, 2, 268
 Myngyt, *adj.*, mingled, 2, 584
 Myrke, *adj.*, dark, 1, 570; *comp.*,
 myrkare, 1, 573
 Myrknes, *s.*, darkness, 1, 600
 Myrroure, *s.*, mirror, 2, 945
 Mys, myse, *s.*, evil, wrong, mischief, 1,
 354, 521, 944; 2, 594
 Mysdid, *p.t.*, wronged, 2, 712
 Mysdoaris, *s. plu.*, evil doers, 1, 967
 Mysdone, *p.p.*, done wrong, 1, 487
 Myskennand, *pres. p.*, misunderstand-
 ing, 2, 828
 Myslary, *s.*, leprosy, 1, 808
 Myssale, *s. plu.*, lepers, 2, 546
 Myssit, *p.t.*, missed, 2, 502
 Myste, *s.*, mist, fog, 1, 895
 Mystere, *s.*, need, 1, 498; 2, 782
 Mysterful, *adj.*, needful, 1, 1341
 Mystrouth, *s.*, untruth, wrong, 1, 215
 Mystrowand, *pres. p.*, mistrusting, 1,
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 Na, *adj.*, no, 1, 84; *adv. and conj.*, no,
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 Na . . . na, *conj.*, nor . . . nor,
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 Na way, no wise, in no way
 Nakit, *adj.*, naked, 2, 139
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 Namely, *adv.*, especially, 2, 385
 Namys, *s. plu.*, names, 2, 1277
 Nan, nane, *adj.*, no, 1, 71, 261, 372,
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 Nanys, *adv.*, for the nonce, 2, 1569
 Nathing, *s.*, nothing, 2, 374
 Ne, *adv.*, not, 2, 1582
 Ne ware, it were not, 1, 1168
 Ned, nede, *s.*, need, 1, 87, 212; 2, 1300
 Nedful, *adj.*, necessary, 1, 131
 Nedis, *pres. t.*, needs, 2, 1517
 Nehtbour, *adj.*, neighbourly, 2, 1528
 Neide, *s.*, need, 1, 405
 Nek, *s.*, neck, 1, 982; 2, 812
 Nemmyt, *p.p.*, named, 2, 153
 Nere, *adv.*, near, 1, 614, 737
 Nerehand, *adv.*, near, 1008
 Nerraste, *adv. superl.*, nearest, 1, 1401
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 Neuir, *adv.*, never, 1, 282
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 Nev, *adv.*, newly, 1, 406
 Newis, *s. plu.*, hands, 2, 251
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 Nocht, *s.*, nothing, 1, 307
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 Nyched, *p.p.*, come nigh, 2, 264
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- Onane, *adv.*, immediately, thereon, 2, 869
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 Oste, *s.*, host, 1, 875, 1088
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 Oure, *pron.*, our, 1, 346
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 Patronoure, *s.*, patron, 1, 934
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 Payne, *s.*, care, pain, 1, 210, 1407
 Payeme, *adj.*, pagan, heathen, 2, 877
 Payene, *for* payeme, 2, 944
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 Pece, *s.*, peace, 2, 722
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 Perfeccione, *s.*, perfection, 2, 470
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 Persawit, *p.t.*, perceived, saw, 2, 392
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 Plentuss, *adj.*, plentiful, 1, 426
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 Prestede, *s.*, priesthood, 1, 332
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 Priuely, *adv.*, privily, 1, 496
 Priute, *s.*, secrets, 2, 1118
 Priwe, *adj.*, intimate, 2, 1019
 Priwely, *adv.*, secretly, 1, 862
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 Profe, *v.*, to prove, 1, 683
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 Profytable, *adj.*, profitable, 2, 521
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 Pynful, *adj.*, painful, 1, 963
 Fyt, *s.*, pit, 1, 963
 Pyte, *s.*, pity, 1, 469
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Quaquand, *adj.*, quaking, 2, 1018
 Quartare, *s.*, quarter, 1, 737
 Quere, *s.*, choir, 1, 930
 Quha, *pron.*, who, 1, 322
 Quhaeuir, *pron.*, whoever, 2, 17
 Quham, *pron.*, whom, 1, 1263
 Quhame, *pron.*, whom, 1, 810
 Quhar, quhare, *adv.*, where, 1, 73, 855;
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 Quhareeuir, *adv.*, wherever, 2, 456
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 Quhethir, *conj.*, whether, 1, 1354
 Quhilk, *pron.*, which, 1, 732; 2, 45
 Quhile, *s.*, while, a short space of time,
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 Quhylk, *pron.*, which, 2, 48
 Quhyne, *adv.*, whence, 1, 120
 Quhyt, *adv.*, quite, 1, 1336
 Quhyle, *s.*, time, 2, 16
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Quyck, *adj.*, living, alive, 1, 2; 2, 271
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 Rycht, *s.*, right, 2, 92
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 Sadly, *adv.*, heavily, 1, 1416
 Saeuir, *adj.*, soever, 1, 549
 Safe, *v.*, to save, 1, 436
 Safit, *p.p.*, saved, 1, 1167
 Sagat, *adv.*, in such wise, 1069
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 Sake, *s.*, sake, 1, 1074
 Sakles, *adj.*, innocent, 1, 355
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 Sare, *adj.*, sore, 1, 685, 765
 Sare, *adv.*, sore, sorely, 1, 519, 642
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 Saufe, *v.*, to save, 1, 1143
 Saul, *s.*, soul, 2, 351
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 Sawete, *s.*, safety, 2, 641
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 Sawle, *s.*, soul, 1, 55
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 Schaw, *p.t.*, saw, 1, 212
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 Schure, *adj.*, sure, 2, 1013
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 Set, *p.t.*, directed, 1, 213
 Set, *p.t.*, set, gave, devoted, 1, 63
 Set, *v.*, to set, place, direct, 1, 132
 Set, *conj.*, although, 2, 26
 Sete, *p.t.*, sat, 1, 583
 Sewine, *adj.*, seven, 2, 308
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 Worth, *v.*, to become, 2, 350
 Worthyt, *p.p.*, became, 2, 731
 Worschipe, *s.*, worship, 2, 3
 Wou, *s.*, vow, 1, 1160
 Woud, *adj.*, mad, 1, 461, 473
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 Wrechitly, *adv.*, wretchedly, 1, 471
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 Wrocht, *p.p.*, wrought, done, 1, 521
 Wryt, *s.*, writing, 1, 717 ; 2, 560. To
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 Wryt, *v.*, to write, 2, 561
 Ws, *pron.*, us, 1, 364
 Wycht, *s.*, creature, 1, 672
 Wyd, *adv.*, widely, 2, 409
 Wydquhare, *adv.*, everywhere, 2, 160, 661
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 Wyne, *s.*, goods, 1, 6
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 Yhe, *pron.*, ye, 2, 1157
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 Yt, *pron.*, it, 2, 62
 Ythanly, *adv.*, earnestly, 1, 58
 Yu, *pron.*, you, 1, 815, 1180
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